

**CENTENNIAL
NUMBER
1827
1927**



**REFORMED
CHURCH
MESSENGER**

**DECEMBER 1ST
1927**



PHILADELPHIA, PA.

The "Messenger" at Chambersburg, Pa.

BY HON. M. A. FOLTZ

(This interesting account of eventful days in the history of this journal was written by one of our eminent Churchmen a quarter of a century ago)

The transfer of the "Messenger" from York to Chambersburg, in July, 1835, was a year in advance of the removal of the literary and theological institutions of the Reformed Church from York to Mercersburg, and the first issue of the "Weekly Messenger" in Chambersburg was ten weeks before the meeting of the Synod (September 27 to October 5, 1835), in Chambersburg, which determined the removal of the institutions from York to Mercersburg. It is worthy of note also that Rev. B. Schneek, editor of the "Weekly Messenger," was a leading spirit at the sessions of this memorable Synod and chairman of the committee to whom the propositions of the various towns for the location of the institutions were submitted and reported upon.

For many years the "Messenger" was published in the interest of missions. This fact was emphasized by a bold-face title line under the head of the paper: "Published by the Board of Missions—the profits to be devoted to missionary purposes." This was doubtless in compliance with the action of Synod, 1826, which created the board and suggested the publication of a monthly magazine in the interest of missions. As showing the favor with which the aspirant for weekly visits was received, the action of the notable Synod referred to, as well as several items, all relating to the "Weekly Messenger," is worthy of reproduction. Among the resolutions adopted at the closing session

of Synod, Monday morning, October 5th, 1835, was the following:

"Resolved, That, in view of the importance of a periodical as a vehicle of information to the people, Synod earnestly recommends the 'Weekly Messenger' by the Board of Missions, to our ministers and people."

At this same Synod the report of the Board of Missions contained the following paragraphs:

"The pressing calls from every part of the Church to have the 'Messenger' published weekly and in folio form has induced the Board to undertake to do so. For the last six weeks it has thus been issued, and the increase of subscribers exceeds our calculation and justifies the change. To be a source of revenue to the Missionary Fund there must, however, be still further increase. But when it is known that the profits, if any, are thus applied, and become the means of salvation to those who are in darkness and have no light, whilst at the same time that the paper itself, as a vehicle of useful knowledge and religious truth, is an ample equivalent for the trifle it costs, the Board cannot but believe that our people will give it the patronage it deserves."

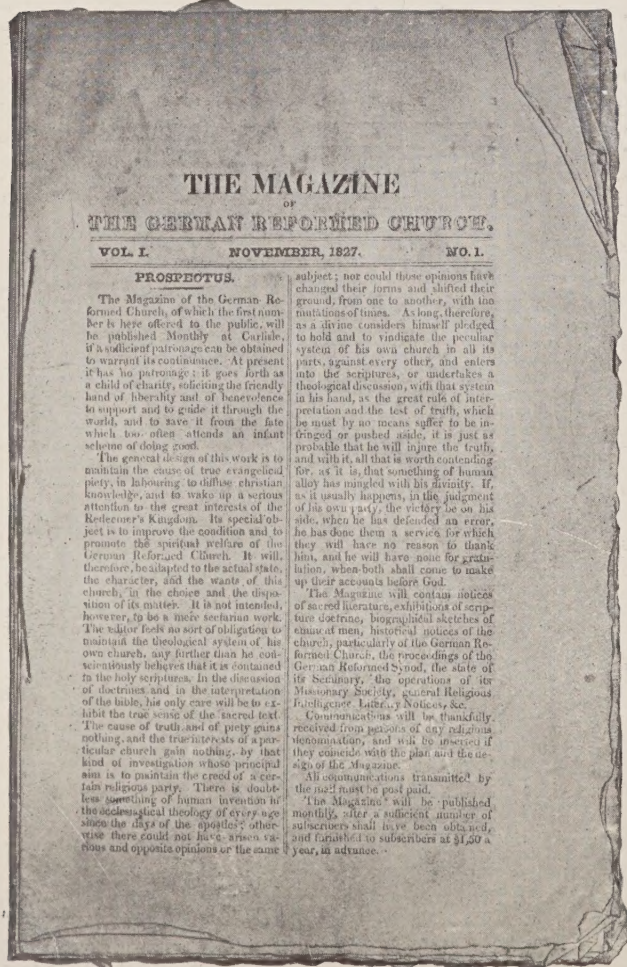
The First Issue in Chambersburg

The first issue of the "Weekly Messenger" in Chambersburg appeared July 18, 1835. After the lapse of more than a month, the second number appeared on

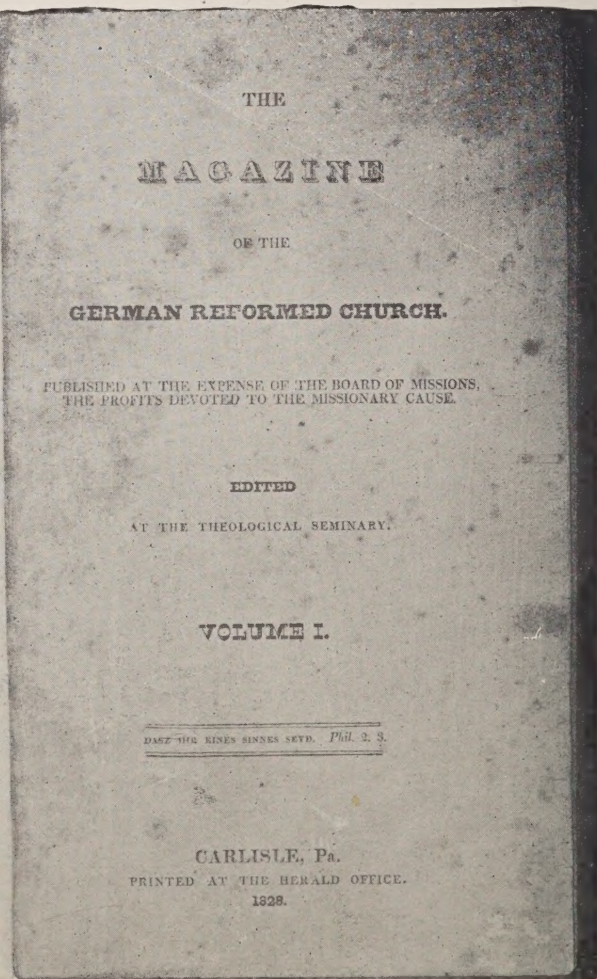
the 2nd of September, and regularly thereafter. It was printed in the office of Joseph Pritts, editor of the "Whig." In the initial number, publishers in Philadelphia and elsewhere having been bidders, it was explained that the meeting of the Board of Missions in Gettysburg on the 22d of June it appeared that the proposition of Mr. Pritts, of Chambersburg, was decidedly the most reasonable, and was therefore accepted. The "Whig" office was in the three-story building which stood where the Valley Bank and Snider's book store have been located in recent years, southeast corner of the public square. The Pritts' contract continued about two years. It was so much esteemed by the proprietor that he mentioned it in an advertisement as one of the advantages to be derived by a purchase of his plant, which he offered for sale. The contract was then given to Henry Ruby, proprietor of the "Telegraph," whose office was in a rough two-story building back of old Dr. Senseny's residence and office, with a narrow alley entrance between the Senseny residence and Radabaugh's tavern (now the Indian Queen Hotel), South Main Street, more than a square and a half from the public square.

Henry Ruby continued as printer of the "Messenger" until the latter part of 1839, when steps were taken by the Church to establish its own publication office and plant. For this purpose a room was leased

(Continued on Page 48)



Facsimile of First Copy Issued



The Title Page of Volume I.

VOL. CL, No. 1

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Whole Number 5041

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Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Publication and Sunday School Board of the Reformed Church in the United States, The Rev. C. Clever, D. D., President; The Rev. C. F. Kriete, D. D., Vice-Pres.; The Rev. Paul J. Dundore, Ph. D., Recording Sec'y.; Prof. C. O. Althouse, Treasurer; The Rev. Paul S. Leinbach, D. D., Executive Secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*The REV. A. S. BROMER, *Associate Editor and Business Secretary*

Departmental
Editors:

The REV. THEO. F. HERMAN, D. D.
The REV. CHARLES E. SCHAEFFER, D. D.
MRS. H. W. ELSON

*Business Department*GEORGE W. WAIDNER, *Circulation Manager*MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

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EDITORIAL

THE "MESSENGER'S" CENTENNIAL

AMBROSE M. SCHMIDT, D. D.

Full five-score years!
One century of loyal service given!
Years rich in joys and blessings manifold;
Years full of harvests gathered in.
At times glad sunshine filled the days;
Anon the shadows fell full dark and deep,
And still I carried on, all unafraid,
For well I knew that in His service glad
I gave His word of hope to toiling men.

Sunshine and clouds, and then a fire-brand fell
Consuming all that years of labor wrought
And fourth a century's toiling gained.
Brave souls were they who struggled on
And built anew, and fixed their faith
In future generations yet unborn.
In Him who giveth strength to labor on.

One hundred years, so old and yet so young!
Virile and glad, the same good news I tell—
The Church of Christ, the world, shall see the day
When sin and death shall lose their venom'd sting,
And Life, victorious Life, shall reign forevermore.

Oh haste! Redemption's Morn! and usher in
The Christ, our universal King!

* * *

THE "MESSENGER" CENTENNIAL

"We thank God and take courage." This great word of the Apostle Paul best describes our state of mind as we come to the end of the first century of the service of this journal in promoting the Kingdom of God. With a very humble beginning, through many days of difficulty and travail, THE REFORMED CHURCH MESSENGER has come to a recognized place of influence and useful ministry, by the favor of God and the loyal support of faithful friends. If it has not shown an extraordinary extensive growth such as one might reasonably expect of the tiny mustard seed which was planted a hundred years ago in the "day of small things," it has, like the leaven, shown a gratifying intensive development; and the multiplying testimonies which reveal its power for good in individual lives and in the upbuilding of the Church should be a cause of profound thanksgiving, not only to those who

edit the paper, but also to the army of contributors, supporters and regular readers, who have done so much to make possible this ministry through a century of time. To all in the MESSENGER family, who have come to know and love this paper and who welcome its weekly visits to their homes as a means of grace and blessing, as well as to the thousands of new friends to whom this Centennial Number will go, and, as we hope, foster a closer acquaintanceship in the coming years, we extend greetings with all our hearts. It is our hope that many will cherish and preserve this issue of the MESSENGER as a noteworthy historical document in the annals of our denomination. Is it too much to hope also that it will mark the beginning of a new era of appreciation for, and devotion to, Christian literature in the homes of our people?

Our cover page today is worthy of your earnest thought. It represents the Church paper in four of its diverse agencies of usefulness. First, it is a "herald," proclaiming through the printed page the truths of the Gospel, a veritable "messenger" of the good tidings of salvation in Christ Jesus. As a herald, this paper has sought to interpret, especially to our own people, the doctrines and duties of our holy religion, in a plain, practical and effectual manner. It is both a delight and an inspiration to go through the pages of the MESSENGER in every decade of this most wonderful century and to note with what exceptional fidelity and spiritual insight this duty was discharged. We feel that it is a record of which no member of the Reformed Church in the United States needs to be ashamed. This trumpet has never had an uncertain sound, and on the major problems affecting the destinies of men and nations, it has been a remarkably sound and reliable exponent of "the truth as it is in Jesus." Never slavishly bound to tradition or superstition of any sort whatsoever, it has manifested in a marked degree the glorious liberty of the sons of God, while "holding fast to that which is good" in the faith and achievements of the past. We believe we are well within bounds when we say that the MESSENGER for the most part has been through all these years both broad-minded and great-hearted. It has been worth more to the Reformed Church than can ever be fully repaid, to have an organ so fully manifesting the genius and purpose of our communion, proclaiming in such a forward-looking fashion the outstanding opportunities and needs which should challenge at every step the followers of our Divine Lord.

Second, the Church paper is emphatically a "seed-sower."

For a hundred years the MESSENGER has been sowing the good seed of the Kingdom in the hearts and minds of tens of thousands of men, women and children. Never used as extensively as it should have been, almost ignored in some congregations and communities, this agency of information and inspiration has, nevertheless, implanted germinating ideals and aspirations, hopes and purposes, in myriad ways. It has wooed and warned, affirmed and denied, glorified the true, the beautiful and the good, and denounced "all wicked devices formed against God's holy will." Who shall say how much of the encouraging harvest of these later years is due to the patient and persistent sowing of good seed by a faithful messenger? The Kingdom does not come "with observation," and sometimes years pass away before there are signs of the harvest, but the seed of truth is never sown in vain. In the publications of a denomination the life of that particular body of Christians is expressed in a more far-reaching and mysterious way than we realize, and the composite product of the thought and activities of the Churches as it is reported and interpreted in the Church paper gives tone to an entire denomination and helps largely to determine its attitude and its spirit.

Third, the Church paper is "*a minister to the life of the home.*" When properly used it is a message of grace to every member of the family circle, and helps to cement the unity and solidarity of the household, especially in its relationship to moral and spiritual activities, so as to link the home in harmonious co-operation with the Church of God. Many of us were reared in a truly Christian environment, where the fires on the family altar were kept burning brightly, where there was a genuine recognition of Christ as "the Head of the home, the unseen Guest at every meal, and the silent Listener to every conversation," where parents used to read good things to their children and inspired them to make friends of good books and of the literature of the Church. But, alas, in many nominally Christian homes today, the family altar is neglected and abandoned, and occasions are very rare when parents read to their children and take time from their busy lives to inculcate a love for the things of God. All the more important it is, therefore, that the home should be provided with the kind of information which the Church paper brings, in order that young and old may have set down before them definitely, both the news of what the Church at home and abroad is doing, and a stirring summons with regard to what it ought to do. Those who produce a paper like the MESSENGER feel very keenly the desire to make it a blessing in the homes of the people. They have the distressing fear that it is not used as much as it ought to be and that many who need its ministries are not interested in its contents. But, on the other hand, our hearts are cheered by the witness of hundreds who have received definite help, who have been comforted in sorrow, strengthened to overcome temptation, and converted to a larger and more helpful conception of the Christian life. The messages from shut-ins, from the aged, the sick, and the infirm, from parents and sometimes from children, are like a balm in Gilead to our hearts, and encourage us to "carry on" with even greater zeal and unselfish devotion.

Fourth, the Church paper is properly called "*an assistant pastor,*" in every congregation where it is appreciated and used. Its ability to help is limited by the willingness of pastor and people to use its services. It would divide and dissipate many difficulties of congregational life and multiply the opportunities for usefulness, if it entered into the homes of all the people of the Churches. We shall permit our friend, Dr. Isaac M. Schaeffer, who through a remarkable pastorate of thirty-five years has so effectually demonstrated this fact, to testify from experience the truthfulness of this claim. Pastors and Consistories who fail to use this willing "assistant" are not exhibiting a wise statesmanship.

Greetings, dear friends. We count on you to help us

make the second century more glorious than the first. For all the gracious tributes recorded in this issue, and otherwise written and spoken, we are profoundly grateful. We hope they will awaken in us not one scintilla of unworthy pride, but only a holy joy for the cause of Christ and a new resoluteness of purpose to be better and to render a better service in the great days that lie ahead.

* * *

A CENTENNIAL—AND A PARADOX

Speaking of paradoxes, here is one that can't be out-matched: A hundred years ago the secular interests of the world set scant store by the newspaper; the Church on the other hand considered it indispensable. Today the world's business counts the newspaper an invaluable ally; the Church meantime has concluded (as all signs betoken) that newspapers are far more ornamental than useful—and not so marvelously ornamental at that. Why this queer inversion of judgment?

Without waiting to read the history of its beginnings which THE REFORMED CHURCH MESSENGER will of course print in its Centennial Number, one may fully assure himself that the fathers of the enterprise did not bend their energies to the creation of a religious journal with an eye to ornamentation. Beyond doubt they were guided by a thoroughly utilitarian motive. Of course, the utility had to do with the highest realm of human experience, but it was intensely practical none the less.

A Christian brotherhood consecrated to the extension of Christ's gospel in a growing nation must be drilled to move together for action as well as to think together for purpose. By elementary necessity that called for intercommunication. The printed page was the obvious medium. The prompt use of it was a compulsion—unless in the ever widening field unison action was to be renounced. THE REFORMED CHURCH MESSENGER became for its constituency a drill sergeant in the route step of progress. How well it served the forward march, a century's record now testifies.

But by long and faithful practice, with sons striding in the footsteps of fathers, and daughters following close after mothers, the army is judged to have learned the rhythm of advance so perfectly that union has become standardized second nature. Drill and discipline have become automatic. So, at least, most leaders, not only in the Reformed Church but in other contingents of the King's army, seem to calculate. Not quite willing, however, to discharge the antiquated drillmaster—the Church paper—though seeing no further need of its services—they compound the difficulty by complimenting it on its picturesque old age.

This meets one embarrassment in the sensitive local pastor's situation. It absolves him from the duty of soliciting subscription patronage for the Church paper. If the Church journal were an absolute necessity for the life functions of the denomination, then of course he would have to insist on its being circulated in his parish, just as he must insist on taking a missionary collection. But having now become a comparatively non-essential factor in a denominational company who have learned all it can teach, the denominational journal can be safely treated with polite neglect.

But is it not possible that this drilled co-operation, achieved when the Church paper was popular, may be a less permanent capacity than has been complacently assumed? *Generations change rapidly in Church life, and loyalty and conscientiousness are not always hereditary.* At least information and understanding, whence loyalty springs, are not spontaneously perennial. Is it not a fact that though the Church grows gradually in numbers, those increased numbers do not register a correspondingly increased dynamic of resultant force? Do not missionary and benevolent Boards nowadays complain that they must apply vastly greater pressure to get from a given constituency returns equivalent in value to earlier results?

Perhaps then the fathers of the long ago did not exag-

gerate the cohesive force of printer's ink nor its permanent necessity. Perhaps if the elements of newspaper value were traced to ultimate actualities, the flattering friends of the editor would not spend so much breath praising him for his literary brilliancy and theological acumen, but would gratefully pay tribute to a function far more admirable, effective, essential—his maintaining transmission lines that carry the power of co-ordinate productive action just as far as his pages circulate.

That realized, brethren who have lapsed into treating the Church paper as a Church adornment only would find themselves under the necessity of reconsidering their decision not to urge anybody to subscribe who is not urgent about subscribing. Seen again as an indispensable factor of denominational life and efficiency, the *Church paper would stand first among the Church's visible and temporal necessities instead of last among its superfluities.*

How splendid if the second century of THE REFORMED CHURCH MESSENGER could begin in the same warm atmosphere of "*We must have it*" that attended the beginning of its first century!

—NOLAN R. BEST.

* * *

MY ASSISTANT PASTOR

(We invite your special attention to this tribute from the pastor in our denomination who has through a term of years received in his parish the largest number of MESSENGERS. Read it and see what he thinks of it.)

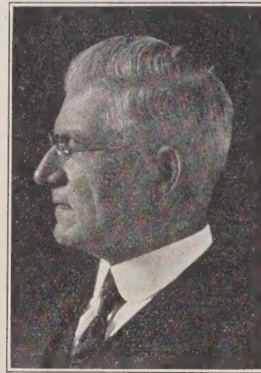
That the REFORMED CHURCH MESSENGER serves as an unsurpassed assistant pastor must evidence itself from such considerations as these: The MESSENGER makes 135 weekly calls in the Ashland Charge, or the startling total of 7,020 pastoral calls each year. It is possible for a pastor or his assistant to make 135 calls in a single week but it is out of the question for him to make so many calls regularly each week. But the MESSENGER allows nothing to interfere with this intensive pastoral visitation.

But it is not so much the frequency and regularity of the pastoral visitation which constitute its chief value, but its content and scope. This assistant pastor does not talk about the weather nor does he call on his parishioners to exchange pleasantries with them, but he converses with them about the King's business. The fact of the matter is that he is an editor, author, teacher, worker and prophet composite in one personality, and by the time that his contact with the ones visited has ceased, hearts are burning, eyes are opened to heavenly visions and noble purposes are born. And during the week's visit it is possible that every member of the family may have been brought into vital touch with this ennobling personality. This pastor's assistant gets in every time that he calls, and not into the home alone, but into the mind and heart of every member of the home circle. When a home entertains the authors of the MESSENGER, it experiences a close approach to entertaining angels.

And the remarkable part about this assistant pastor is the small salary upon which he manages to subsist. Ashland pays its assistant pastor only \$337.50 (135 times \$2.50), which slightly exceeds one dollar per working day or about twelve cents an hour for an eight hour day. Accordingly even the poorest congregation can afford such an assistant pastor. What a great pity it appears to be that more congregations do not avail themselves of this high privilege!

Does some one ask whether such an assistant to the pastor is justified by the congregational achievements? Well, it didn't just simply happen that the Ashland Charge has paid its apportionment in full every year for 35 years, save once, and that long ago when the assistant pastor had not yet been installed. Ashland has been blessed with an exceptional pastoral stability, having had but two pastorates of 35 years each, in its entire history. Ashland paid its Forward Movement quota of \$24,250 in its entirety. And the congregation at the present time is impatiently waiting to launch its crowning project just as soon as in-

dustrial conditions will warrant the venture. The foregoing the pastor would have refrained from stating were he not more than ready to accord the major credit for these achievements to his inspired and inspiring assistant pastor, THE REFORMED CHURCH MESSENGER.



*The Rev. Isaac M. Schaeffer, D. D.,
Pastor of the Ashland, Pa., Charge*

The Ashland Plan is simplicity itself. Its secret consists in collecting a nickel each week for 50 weeks, as the MESSENGER is being delivered by carriers. Only six of our families received the MESSENGER by mail. The other 129 copies of it are sent by parcel post to the parsonage. Two carriers deliver the papers to the subscribers at their homes and collect a nickel a week as they do so. They enter their collections properly into a day book and when the deliveries are completed, they report to the pastor who keeps a supplemental record. The MESSENGER charges four cents a copy per week, or \$2.08 a year. This leaves a margin large enough to remunerate the carriers. The pastor pays the Messengers monthly. When the pastor makes his last round of parochial calls, he has no difficulty at all in renewing the MESSENGER subscriptions for another year and he usually secures several new ones.

Ashland is a compact community of 7,000 people. This compactness lends itself to the successful prosecution of our plan. In a rural section or in a large city, it might not work quite so well. But even here the principle of our plan could be applied by distributing the MESSENGERS from the church building after the services and collecting a nickel upon delivery. The secret of success consists in frequent small payments rather than in the collection of the entire subscription price in advance.

My unqualified testimony is that it pays in efficiency, enthusiasm and loyalty to put forth all the effort required to introduce the REFORMED CHURCH MESSENGER into every home where there is sufficient intelligence and interest to read it regularly. The REFORMED CHURCH MESSENGER has been my ASSISTANT PASTOR for many years and fully merits to become an ASSOCIATE PASTOR.

—I. M. SCHAEFFER.

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THE EARLY DAYS OF THE "MESSENGER"

The most significant and outstanding fact relative to the Centennial Anniversary of the REFORMED CHURCH MESSENGER is the "MESSENGER" itself. That a religious periodical should have weathered the storm, should have lived and flourished during a whole century, speaks volumes not only for its editors, but also for the loyalty of a group of men and women who were not only its readers, but also its most enthusiastic supporters.

When the "Synod of the German Reformed Church" met in Frederick, Md., on September 28th, it organized a Missionary Society with the official title, "The American Missionary Society of the German Reformed Church." In the year 1832 the name and charter of this Society was changed into a "Board of Missions."

Very early in the history of the Missionary Society, it was felt that a magazine or paper should be issued by the

Society "to give our people information and inspiration, to awaken interest, and lead the Church in united activity for the saving of souls." As a result, *The Magazine of the German Reformed Church* was published at York, Pa., Volume 1, Number 1, bearing the date November, 1827, with the Rev. Prof. Lewis Mayer as its first Editor. Until the year 1835 it was issued as a monthly. After that date it appeared as a weekly. The change came with the trans-

fer of the magazine to Chambersburg, Pa., when the Rev. Dr. Benjamin S. Schneck became its Editor. Here, in 1843, the old Masonic Building was purchased and a printing press with a generous equipment was set up. When Chambersburg was burned in 1864, the entire plant was destroyed, with a loss of building and equipment amounting to \$43,000. The Rev. Dr. Benjamin Bausman, then

(Editorials Continued on Page 16)

Voices of the Religious Press

**FROM THE GENERAL SECRETARY OF
THE FEDERAL COUNCIL OF
CHURCHES, DR. SAMUEL
MC CREA CAVERT**

I hail the Centennial of the "Reformed Church Messenger" with great joy, and in a double capacity.

As Editor of the "Federal Council Bulletin," which is one of the newer publications in the religious field, I rejoice in the long and distinguished history of the "Reformed Church Messenger," which for one hundred years has been making a notable contribution to religious journalism.

As Secretary of the Editorial Council of the Religious Press, I have special reason for additional satisfaction in the Centennial Anniversary of the "Reformed Church Messenger," since its Editor, Dr. Paul S. Leinbach, is the beloved and honored Chairman of the Editorial Council. His deep interest in everything that affects the welfare of Protestant journalism as a whole and his vital thinking on the many difficult problems confronting religious journalism today have endeared him to the hearts of us all.

Very sincerely yours,
Samuel McCrea Cavert

New York City

**FROM THE REV. DR. GUY EMERY
SHIPLER, EDITOR "THE CHURCH-
MAN" (PROTESTANT EPIS-
COPAL)**

"The Churchman," from the vantage point of its advanced age of 122 years, sends its most enthusiastic greetings to its younger brother, "The Reformed Church Messenger," on its 100th birthday. Each week I marvel at the "Messenger's" happy combination of youth and maturity. It has managed not to become intellectually decrepit—and that is no small achievement for a religious periodical. Those of us who are trying to do as well as we can the difficult but always thrilling task of editing religious journals, are at one in counting the "Messenger" one of our outstanding religious weeklies. We honor Dr. Leinbach for his courage, his insight, his humor, his commonsense, his broad-mindedness, and many other qualities essential to great editorship in a day of bewildering but arresting religious ferment. I refuse to make to Dr. Leinbach the bromide utterance that the "first hundred years are the hardest." I can give him the challenging promise that it is not true in the field of religious journalism. If it were, he would have no fun during the next hundred years. I suspect that among its readers the "Messenger" has its Sanballats and Tobiahs, who sometimes laugh to scorn and despise. May Dr. Leinbach have the continued grace to share that spirit of high adventure reflected in a

great man's reply to such: "I am doing a great work, so that I cannot come down."

Guy Emery Shippler

New York City

**FROM JOHN VAN SCHAICK, JR.,
EDITOR OF THE "CHRISTIAN
LEADER" (UNIVERSALIST)**

Nothing which is related to the President of the Editors' organization, Dr. Paul S. Leinbach, is unrelated to the men who admire the leader and love the man. Quite apart from this, however, the Centennial of the "Reformed Church Messenger" is an event of deep interest to those associated with other religious journals. The "Messenger" is filled with the spirit of one who commanded us to go out into all the world and preach the gospel to every creature. In its columns there is hope, cheer, faith and constant inspiration for service. We like both editor and journal and congratulate the entire household of readers upon the Centennial of the paper and the tenth anniversary of its live, progressive, able Editor.

John van Schaick, Jr.

Boston, Mass.

**FROM DR. JAMES R. JOY, EDITOR
"THE CHRISTIAN ADVOCATE"
(METHODIST EPISCOPAL)**

"The Christian Advocate" gladly moves over to make room for the "Reformed Church Messenger" in the rank—not on the shelf—of Centenarians. We Methodists like to have you next to us. Both papers have for a long time been substantially at one in the message they bear and the principles they advocate. They share deep convictions, firm beliefs and a strong determination to carry on. The "Messenger," under your Editorship, has been a living voice, speaking out in unmistakable loyalty to the religion of Protestantism. May it long be true to the commission it has so highly honored as an accredited messenger of Christ.

Yours fraternally,

James R. Joy

New York City

**FROM THE REV. DR. WM. E. GILROY,
EDITOR "THE CONGREGATION-
ALIST"**

"The Congregationalist" congratulates the "Reformed Church Messenger" upon attaining its centenary. Rejoicing from the fact of having attained our own some years ago, it gives us something of that pleasant feeling of the patronage of an elder brother. Speaking seriously, however, it is a great event, and one which we contemplate with genuine satisfaction. We congratulate you with deep sincerity, not only because of the high esteem with which we regard the "Reformed Church Messenger" for its literary quality and

the worth and dignity of its pages, but because we are learning in these days that in the field of religious journalism the good of one is in some measure the good of all. We rejoice in this marked development of the sense of a common life and purpose.

It is in the strength of this fellowship in a task never more difficult, but never more important, and never more vitally recognized by those who have the deepest interests of religion and the Church at heart, that we greet you in this noble hour, and bespeak for the "Reformed Church Messenger" long continued service and ever increasing influence for good.

Wm. E. Gilroy

**FROM FREDERICK C. MOREHOUSE,
EDITOR "THE LIVING CHURCH"
(PROTESTANT EPISCOPAL)**

A hundred years of religious journalism comprise a notable record of consecrated experience. The printed message, pungent, fresh, inspiring, carries an influence that is wholly unlike any other. There can be no substitute for the religious press in any communion of the Christian Church. Its importance is beyond calculation.

The centennial of the "Reformed Church Messenger" is a landmark in its illustrious history. It has outlived many of the attacks on the Christian religion that gave anxiety in their day, and can bear testimony to the power of the religion of the Incarnation to win over its enemies.

Very gladly do I tender my congratulations to the periodical, its editorial force and its readers; and for the personal anniversary of the distinguished Editor, who has carried the chief responsibility for a tenth of that long period, I offer special felicitations. May that period be very largely extended into the years that are to come!

Faithfully yours,

Frederic C. Morehouse

Milwaukee, Wis.

**FROM THE REV. EDWIN G. FRYE,
EDITOR "THE EVANGELICAL-
MESSENGER" (EVANGELICAL)**

May I offer my heartiest congratulations to the "Reformed Church Messenger," its Editor, Dr. Paul S. Leinbach, for whom I have the highest regard and whom I am pleased to number among my personal friends, those associated with him, and the entire Reformed Church, who on December 1st will publish the centennial anniversary number of the "Reformed Church Messenger."

We esteem it as one of our most valuable exchanges. Its editorial pages are brilliant and scholarly, and contain a strong appeal to both mind and heart. Throughout the paper is felt the pulse of real Christianity.

We wish for the "Reformed Church Messenger" an ever widening circle of influence and power.

Sincerely,

Edwin G. Frye

Cleveland, O.

FROM THE REV. DR. JAMES E. CLARKE, EDITOR "THE PRESBYTERIAN ADVANCE" (PRESBYTERIAN CHURCH, NORTH)

I appreciate the privilege you give me of helping to celebrate the centennial of the "Messenger" by a personal word.

For years I have considered the "Messenger" one of the most informing, stimulating and forward-looking Church weeklies to reach my desk, and I congratulate editors and publishers on the attainment of a one-hundredth anniversary, and especially upon the continued manifestation of the vigor of youth and the strong leadership of clear-visioned manhood in the very midst of what begins to look like serene old age.

Cordially yours,

James E. Clarke

Nashville, Tenn.

FROM THE REV. DR. ALFRED FRANKLIN SMITH, EDITOR "CHRISTIAN ADVOCATE" (METHODIST EPISCOPAL, SOUTH)

Throughout the century that has passed religious journalism has contributed a great share in the development of our national life. Much of the greatest thinking that has been done in this term has been published in the chief journals of the denominations. The "Reformed Church Messenger," which comes now to its centennial issue, has been one of the great denominational journals which has largely influenced not only its own Church but also the whole Christian public. Indeed it has been a pillar of American civilization. There has been a solidity and saneness in the recent years which doubtless characterized also its earlier history.

Dr. Paul S. Leinbach, who has been Editor the past ten years, thus covering one-tenth of the paper's life, has exhibited marked fitness for the delicate duties of a Church editor in these tumultuous times. The "Christian Advocate" (Nashville) and its Editor desire to extend hearty greetings to the "Reformed Church Messenger" and Doctor Leinbach and to wish them a continuance of the gracious influence which they have always exerted. The Reformed Church is very fortunate in having a journal of such excellence as the exponent of its faith and ministry.

Alfred F. Smith

Nashville, Tenn.

FROM THE REV. DR. S. G. YAHN, EDITOR "THE CHURCH ADVOCATE" (CHURCH OF GOD)

"The Church Advocate," now in its ninety-second year, extends its heartiest felicitation to the "Reformed Church Messenger" on the celebration of its centennial birthday. And we also extend our sincere congratulations to the Editor, Dr. Paul S. Leinbach, on his ten years of splendid service in the editorial chair.

Sincerely yours,

S. G. Yahn

Harrisburg, Pa.

FROM THE REV. DR. CURTIS LEE LAWS, LL. D., EDITOR "THE WATCHMAN-EXAMINER" (BAPTIST)

With all my heart I congratulate the "Reformed Church Messenger" on its hundred years of service. Only a few years have I been acquainted with the

paper, but if it has served during the past hundred years with anything like the efficiency that it is now serving, it has had an honored career indeed.

I congratulate also Dr. Paul S. Leinbach on the completion of his ten years' editorship. The task is not an easy one, but it is one of great opportunity. Dr. Leinbach has done his work in a masterly way. May he continue for twice ten years more in the same office!

Curtis Lee Laws

New York City

FROM THE REV. JAMES BOYD HUNTER, EDITOR "THE CHRISTIAN INTELLIGENCER AND MISSION FIELD" (REFORMED CHURCH IN AMERICA)

It is a great pleasure for me, on behalf of the Reformed Church in America, to send hearty good wishes to the "Reformed Church Messenger" and its constituency on the occasion of its arrival at the serene age of a century.

One hundred years is a long enough period for much decisive work, and whether in a nation or in its religious periodicals progress is to be looked for, both through statesmen and editors. The former usually secure sufficient recognition, but the latter, though laboring probably fully as diligently, are content to remain unknown save to that inner circle of faithful collaborators who know the significance of religious journalism. Thus it has been, and is, with the "Messenger." Thank God, there are those who know its worth and value its content! Its weekly visits to our office are always full of stimulus, and I find myself at times dreaming of what Dr. Leinbach and I could do if we had a combined "Messenger-Intelligencer" with which to stir a united Church. I think we would keep things moving!

However, be assured that your cousins, if not brothers, down in New York, wish you all the joy of a century's achievement, and all the hopes of another hundred years of growing power and value. May God bless the "Messenger" abundantly, and give its Editor continuance and insight for many years to come.

Faithfully,

James Boyd Hunter

New York City

FROM THE REV. NATHAN E. MELHORN, D. D., LL. D., EDITOR "THE LUTHERAN" (UNITED LUTHERAN CHURCH IN AMERICA)

"The Lutheran" sincerely congratulates its friend and contemporary, the "Reformed Church Messenger," on the completion of a hundred years of usefulness. We are the more eager to do this because the constituencies of the two journals have much in common, both as to origin and localization.

The reputation of the constituencies served by the "Messenger" for piety and fidelity is not surpassed. Doubtless this conservation of these finest elements of Christian character is in large measure helped by their Church paper.

It has been a great privilege for the Editor of "The Lutheran" to meet in conference with Editor Dr. Paul S. Leinbach. His keen perception of the great religious issues now current, his emphasis on co-operation rather than competition, and his generous giving of his time to Church journalism, are deeply appreciated.

"The Lutheran" wishes Editor Leinbach and the "Reformed Church Messenger" many years of fruitful service.

Sincerely,

Nathan R. Melhorn

FROM DR. L. O. HARTMAN, EDITOR AND MANAGER OF "ZION'S HERALD"

(METHODIST EPISCOPAL)

My Dear Dr. Leinbach:

The "Reformed Church Messenger" is one hundred years old and you have rounded out ten years of service as its Editor! May I be permitted to send you heartiest greetings and congratulations upon this great occasion from the office of "Zion's Herald," which within six weeks will celebrate its one hundred and fourth birthday?

What a service the "Messenger" has performed not only for its own denomination, but also for the Kingdom of God during its long and eventful career!

Loyal to the great essentials of the Christian religion, it is at the same time progressive, forward-looking and courageous. By your trenchant editorials you challenge evils old and new and constantly stimulate your readers to fresh thought and aggressive action.

Long live the "Messenger"—virile interpreter of Jesus Christ and His gospel of salvation for all mankind!

With kindest regards, I am,

Very Sincerely Yours,

L. O. Hartman

Boston, Mass.

FROM THE REV. DAVID M. SWEETS, D. D., EDITOR "CHRISTIAN OBSERVER" (PRESBYTERIAN CHURCH, SOUTH)

It is a real pleasure for the "Christian Observer," which was founded in Philadelphia on Sept. 4, 1813, to congratulate the "Reformed Church Messenger" on its completion of a century of service to the Kingdom of God. During this hundred years it has been a strong defense of the truth and has stood firmly for the essentials of our Christian religion. Under the splendid leadership of Dr. Paul S. Leinbach for the past ten years, the "Messenger" has manifested a spirit of aggressive service that has meant much to the cause of Christianity.

Very sincerely yours,

David M. Sweets

Louisville, Ky.

FROM WALTER C. WOODWARD, EDITOR "THE AMERICAN FRIEND" (THE FRIENDS IN AMERICA)

Gone are the days when a Greeley, a Dana, a Bowles or a Watterson put the impress of vibrant personality upon our secular journalism. Happily, the day of such personality has not yet departed from the journalism of the Church—as witness Paul S. Leinbach and the "Reformed Church Messenger." The former as a personal, invigorating friend, and the latter as a welcome, stimulating visitor, make a strong combination of which we are glad to express deep appreciation on this Centennial Anniversary occasion. Long life and continued distinguished service to both!

Walter C. Woodward

Richmond, Indiana

FROM THE REV. DR. J. H. HORSTMANN, EDITOR "THE EVANGELICAL HERALD" (EVANGELICAL SYNOD OF NORTH AMERICA)

"Little of all we value here, Wakes on the morn of its 100th year, Without both feeling and looking queer,"

says Oliver Wendell Holmes. But Dr. Holmes never claimed to be an authority in matters of religion, and however true his

words may have been of the "Wonderful One Hoss Shay," they do not hold good for religious journals. Those few religious journals in this country which have reached their 100th year disprove emphatically the genial doctor's statement, and that for the very good reason that they represent a living cause and give expression to the living active power of the word of God.

That is what the "Reformed Church Messenger" has been doing for 100 years, as its various Editors have interpreted Christian truth to their readers according to the changing needs of the day. For the past ten years this task has been most ably accomplished by Dr. Paul S. Leinbach, and he as well as his colleagues are to be congratulated upon the signal success they have achieved in maintaining the paper upon a high level. More power to them as the "Reformed Church Messenger" enters its second century. It is a real pleasure to send cordial felicitations and sincere good wishes to such worthy co-laborers in the vineyard.

With fraternal greetings,

J. H. Horstmann

St. Louis, Mo.

FROM THE REV. DR. ALBERT C. DIEFFENBACH, EDITOR "THE CHRISTIAN REGISTER" (UNITARIAN)

I first think of Dr. Leinbach in his capacity as Editor—his timely learning, his magnanimity, his trenchant skill as a writer. He has won an eminent place in Church journalism. Recognition comes to him without stint and gladly because, as a prominent minister said to me the other day, "Everybody loves Leinbach." I have known him a full generation, intimately when I was in the Reformed Church, which I still love, and now hardly less closely that we are doing each in his own field the same kind of work.

There can be no satisfactory estimate of religious values in this country without a contribution from Dr. Leinbach. He is a voice. He does not always make one happy, for he knows the evil that is in the world. With him the gospel is often bad news as well as good news. His prophetic indignation equals his evangelical persuasiveness. I most cordially salute him, congratulate the Reformed Church that it has such a spokesman, and wish the "Messenger" the full measure of its hopes and plans in this Centennial Anniversary.

Albert C. Dieffenbach

Boston, Mass.

FROM THE REV. DR. JAMES D. RANKIN, ASSOCIATE EDITOR "THE UNITED PRESBYTERIAN"

The "Reformed Church Messenger" has long been one of our valued exchanges. Its weekly visits have been anticipated with pleasure. Its loyalty to evangelical Christianity, its high intellectual and moral tone, and its breadth of vision have been heartening and inspiring amid the loose thinking which marks our time. For one hundred years it has been a bulwark of righteousness in America. Without its ministry of education and its spiritual leadership, the people of the Reformed Church could not have possessed that large appreciation of religious problems and that broad sympathy which marks them, nor could the splendid Church of which it is the spokesman have gained that enviable position among the denominations which it holds.

Its approaching Centennial and the tenth anniversary of the splendid editorship of Dr. Leinbach combine to make a notable occasion in American Religious Journal-

ism. They have rendered a vital service to the Kingdom of Christ and to the nation in which we live.

The "United Presbyterian" extends hearty congratulations upon the splendid past and its hopes for a larger and better future.

The United Presbyterian

Pittsburgh, Pa.

FROM THE REV. DR. CARL F. HEYL, EDITOR "KIRCHENZEITUNG" (ORGAN OF THE GERMAN AND GERMAN-ENGLISH SYNODS OF THE REFORMED CHURCH IN THE UNITED STATES)

For one hundred years the "Messenger" has endeavored to obey our Lord's command, to make known His name among the people. Men of various and high talents have been the editors. For the last ten years Dr. Paul S. Leinbach has devoted his splendid gifts to this great and important work.

"The Lord gave the word: great was the company of those that published it." Ps. 68, 11. "How beautiful upon the mountains are the feet of him . . . that publisheth peace." Isaiah 52, 7. "Publish ye, praise ye!" Jer. 31, 7. "The word of the Lord was published throughout all the region." Acts 13, 49.

In a measure these words may surely be applied to the work done by our "Messenger." In its pages could be found, during these one hundred years, the note of obedience, and the note of beauty; the note of gladness, and of devotion; of high resolve, and of eager effort; of inadequacy for the mighty task, and of praise for wide achievement.

May the Editor of the running mate of the "Messenger," the "Kirchenzeitung," offer his most sincere and cordial felicitations? Almost of the same age, with nearly a hundred years of service behind her, the "Kirchenzeitung" would say to her bigger brother, "Well done, good friend! May the second century that you are beginning today, be an enlarged and improved edition by which the glory of God will be published with even greater effect than by the first."

And since it is not permitted to man to celebrate a centenary of his work on earth, may the decennium of Dr. Leinbach be changed by the magic flight of time into at least a half century of blessed and fruitful service.

Very sincerely and cordially yours,

Carl F. Heyl

FROM THE REV. DR. HENRY S. GEKELER, EDITOR "THE CHRISTIAN WORLD" (REF. CH. IN THE U. S.)

ARE WE A READING CHURCH?

The "Reformed Church Messenger" is 100 years old—or young! The "Kirchenzeitung" has been blessing the German portion of our Church for 99 years. The "Christian World" has pushed its star of empire westward for all but 79 years. It might be supposed that having three such long established Church papers, ours must be "a reading Church."

Counting 2½ communicant members to the average Reformed family, our Church has 140,000 families. Suppose that number were also the total number of subscribers to our Church papers!!! If that were the case—

Would not our members be steadier in

their Christian loyalty? Would up-start cults be as successful as they are in their sheep stealings from Reformed folds? Would not our members be more largely converted from Churchianity to Christianity? Would there not be among us a keener and more individual sense of obligation for Kingdom work, based on the fact that Reformed people were better informed? To mention the least consideration last: with the vanishing of small Church paper deficits which such a general reading habit would effect, what would become of those larger deficits which so generally embarrass the Boards and Institutions of our Church?

Many will answer these questions by exclaiming, "Yes—if!" Our reply to the pessimism of such an exclamation is the fact that Seventh Day Adventists, Russellites and Christian Scientists make the Church paper habit virtually unanimous. This is the time and place for Reformed ministers, elders, deacons and members to push out their chest and say, "We can do that, too!"

One Church paper for every 10 members (for one family in four) would mean 35,000 Reformed Church paper homes. That is modest enough for those who love to eat humble pie. (Sometimes we think that must be the most popular pie eaten by Reformed folk.) Why, if Dr. Paul S. Leinbach had his share of that many subscribers, he would have to stick pins into himself to see that he was not dreaming. If the writer would wake up some morning and find that "The Christian World" had its share of 35,000 Church paper subscribers, he would for one day, at least, need a cold pack to keep his head from bursting!

We have met so many fine elderly people who began in childhood the habit of reading the Church paper, that we are satisfied the much heralded revolt of youth would (in Reformed Church paper homes) be a revolt against the world, the flesh, the devil—and all others who would dethrone the true King of Youth. The least sum spent by us on religious education is what we invest in Church papers. Yet we question whether any money spent on religious education brings richer returns for the investment.

May the observance of the "Reformed Church Messenger's" Centennial occasion a revival in religious reading within our beloved Church! Here's hoping our Philadelphia organ doubles its present number of readers! The Cleveland paper could only gain by such an increase in its sister paper's circulation. A revival in Church paper reading would go far to usher in that greater revival of vital religion for which we pray. Bishop Berry carried a level head on his shoulders when he said that next to winning a new member for the Church, he placed the winning of a new subscriber to the Church paper.

Henry Gekeler

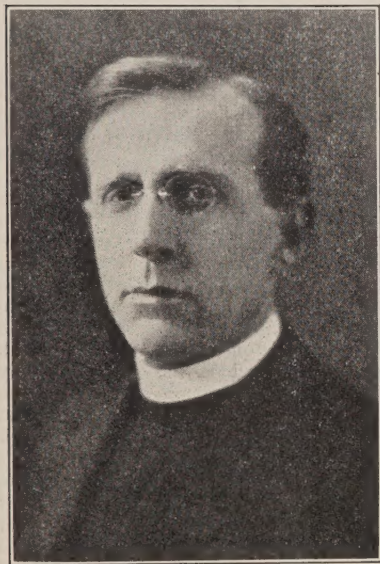
The Presidents of the Synods Speak

GREETINGS FROM THE PRESIDENT OF THE EASTERN SYNOD

As President of Eastern Synod, after most favorable official expression of good will by the Synod, I take great pleasure in extending the Synod's greetings to the "Reformed Church Messenger" on this occasion of the celebration of its Centennial. We hold this institution of our Church in high esteem for its long period of devoted service as a periodical and for

the faithful and efficient leadership it has enjoyed in the personnel of its editorial staffs from time to time. The names of those who have served as its editors have become household names throughout the Synods where it has been distributed. I personally remember Fisher, Musser and Leinbach. These are names that have been revered in my own home in the various periods of their service, from the time I was a boy. My own children know the name Leinbach in this connection and doubtless will know his successors from time to time with the same high regard with which the editors of my own generation have been looked upon.

There are several elements in a successful Church paper. One of them is in the Church itself, which the paper represents. If the Church is doing worth while things for the Kingdom of God, the Church paper in which the story of these activities is told will be successful. Another thing necessary is the editorial personnel of the paper's staff. The editors must be men of large vision, sympathetic understanding and discerning judgment. The other element is an appreciative ministry in the



The Rev. Dr. W. Stuart Cramer
President of the Eastern Synod

Churches; ministers who are truly alive to the importance of keeping the people informed about the denominational life. When these three elements are successfully combined in a Church paper, it is bound to be a worthy institution. I congratulate the "Messenger" for representing a Church in which worth-while things are being done for the Kingdom; and for the excellent leadership it has enjoyed in its editorial department from time to time. I regret that the facts do not make it possible to congratulate the "Messenger" for the loyalty and co-operation of the ministry of our Church in general, of whom I regret to say, the writer is the chief of sinners. May I, however, express the hope that this Centennial celebration will bring us to our knees in penitence and open our eyes to the great opportunity the "Messenger" gives the ministry to cultivate a more appreciative laity in behalf of our Church's interests. May it stir in us a new sense of our obligations to busy ourselves in earnest about the larger distribution of the "Messenger" in our parish homes. If this be so, then our congratulations are more than words.

May I also congratulate the Editor of the "Messenger," Dr. Paul S. Leinbach, upon his own tenth anniversary in this position and pledge him the Synod's confidence with the hope that there are many years of service ahead of him in this capacity.

W. Stuart Cramer

VOICE OF THE LIVING CHURCH

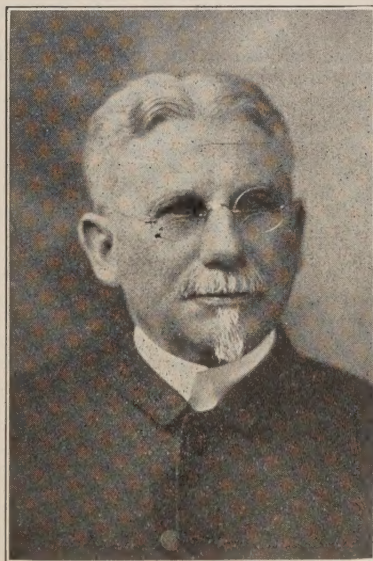
(Lines written for the Centennial of "The Christian Advocate")

By Arthur Copeland, D. D.

Voice of the living Church in type
and print,
Scribe of a mighty army of our
God,
Who can in full thy splendid influ-
ence hint,
Or trace the shadow of thy staff
and rod?
Men come and go, and generations
die;
Thy silent flood moves forward as
before,
O'er hearts and homes, 'neath every
star and sky,
Nor stops with any isle or distant
shore.
Tidings thou bearest of good news
and great,
Of faith's broad empire and its
sure increase;
Records of men and deeds in Church
and State,
Poem and prose of Christian wars
and peace.
Speak on! Speak on! Be brave, be
strong thy word,
And prove the pen still mightier
than the sword!

GREETINGS FROM THE PRESIDENT OF THE SYNOD OF THE POTOMAC

The Church gratefully joins in the Centennial Celebration of the "Reformed Church Messenger" in recognition of its record of service to the Church. Its editors have been "true spiritual interpreters" of the times. Its columns have been indispensable to each cause of the Church as it arose. This has been true especially during the last decade, in which it has been so edited as to raise it to an equality



The Rev. Dr. Charles W. Levan,
President of the Synod of the Potomac

with any denominational journal. The contributed articles are well written. They are discussed with intelligence. The readers are always richly rewarded. The subjects considered cover the entire field of religious thought and work, and vary with the changing seasons, and with the new problems that constantly arise. It is never stale, dull or dry, but is always fresh, vigorous and up-to-date in the themes presented and in the manner of treatment.

Recognizing the helpfulness of the "Messenger" in presenting the various

causes of the Church, and in cultivating devoted and intelligent Church membership, the pastors with profound gratitude are joining in making the Centennial Celebration a success in the two ways which have practical meaning, that is, by securing increased subscriptions, and by placing the "Messenger" on a sound financial basis. Less than this no one can afford to do. All of this the "Messenger" and its efficient editorial staff richly deserve. The "Messenger" cannot be too highly praised. It cannot be too heartily supported. It cannot be too strongly recommended to the membership of the Church. It is worthy of the best an appreciative Church can give.

Charles W. Levan

GREETINGS FROM THE PRESIDENT OF THE PITTSBURGH SYNOD

The long, honorable and useful history of the "Reformed Church Messenger" prompts our admiration. The Reformed Church congratulates the "Messenger" on its Centennial anniversary. Pittsburgh Synod, whose organ the "Messenger" is,



The Rev. Dr. A. C. Renoll,
President of the Pittsburgh Synod

heartily felicitates the "Messenger," its editor, and all who have helped this great journal to complete a hundred years of valuable service.

The Church paper today has a field of almost unlimited influence. Now, as never before, every reader of periodicals is required to be selective in his reading. It is a physical impossibility to read, even casually, all the papers, magazines, etc., that could be brought into our homes. The best must be chosen and read with thoughtfulness. All our general reading must be interpreted and related to the highest purposes of our lives. We believe that the "Messenger" presents a most wholesome body of reading matter; that it interprets the spirit and trend of the times; that its news, Church and general, is constructive and essential; and that its editorial columns are a source of spiritual and intellectual guidance—read, in fact, far beyond the bounds of our Reformed Church. The "Messenger" deserves our first consideration in our reading. We are confident that Pittsburgh Synod's anniversary celebration will be expressed by the introduction of the "Messenger" into more homes, and its more thoughtful reading by all.

A. C. Renoll

Greetings from Veteran Readers and Leaders of Our Own and Other Denominations who Appreciate the "Messenger"

FROM THE PRESIDENT OF CENTRAL THEOLOGICAL SEMINARY

I want to congratulate the "Messenger" on its high character of service for the century past. No one can measure the dynamics of the Church paper and especially when it has an editor so able and so efficient as Dr. Paul S. Leinbach. Under his editorship of a decade the paper has risen in character, scope and power. Its recognition as a peer of the best religious journal in America is a tribute to the Reformed Church. Could it be better? The only way to know is to place at the Editor's command every facility he can use and increase the number of readers; then if it can be done, Dr. Leinbach can and will do it.

Henry J. Christman,
Dayton, Ohio.

FROM THE RECTOR OF ST. STEPHEN'S PROTESTANT EPISCOPAL CHURCH PHILADELPHIA

Dr. Leinbach and the "Reformed Church Messenger" are to be congratulated on this anniversary of their ten years of co-operation, and of the periodical's century of service. John Wesley said that it was essential to join knowledge and vital piety. They make a splendid team. So do Liberalism and Common Sense. There are so many Liberals who go off half-cocked, and have no adequate sense of necessity of investigation and consideration before adopting new views, that it is a great comfort to read an Editorial page where liberal judgments are not based upon labels, but upon the nature of things. The Editorial opinions of the "Reformed Church Messenger" are always well considered, and bear the impress of a sound mind; of a mind free from fear, believing that the Universe is in good hands, and also free from the tyranny of names, appearances, and conventions.

Carl E. Grammer.

FROM THE SUPERINTENDENT EMERITUS OF BETHANY ORPHANS' HOME

On Monday afternoon I attended a meeting of the ministers where a part of the time was spent in discussing the interests of the Church paper and of the people who are to be benefitted by subscribing for it and regularly reading it. In many cases even the ministers do not read the Church paper. It may be so. Even the ministers may be prevalently interested along other lines which the Church paper must ignore. But there are many things of the highest importance which are published in the Church paper to which attention must be called and for which appreciation must be cultivated. It depends a good deal upon the life and character as well as the testimony of the pastors. Where these are right, they will find ways to reach the members to make and keep them subscribers for and readers of the "Reformed Church Messenger."

The writer of this has read the "Messenger" for almost fifty years and there is no paper whose regular coming he waits for more eagerly or which he reads more carefully and more completely. Recently I was away from home and for several weeks I could not see the "Messenger." It was the first thing I looked for on my return home. It happened that the first

part I saw was the article on "Birthday Greetings," by Miss DeChant. It happened to be a very creditable description of one of the most beautiful buildings of Bethany Orphans' Home. In that building she saw parts which she recognized and described as memorials to be admired, and most likely to be imitated by people of good judgment. I have read that article a number of times since. It has been read by a number of others who were told that there was such an article in the paper. In this way occasional readers became regular readers at Bethany, while they were here, and regular subscribers when they got elsewhere and remained among people of the right spirit in other sections. The story indicates how the right kind of people will find ways to interest others in the Church papers.

Anyway, as long as I have money to subscribe for any kind of paper and as long as my sight is good enough to read, I will read the "Messenger."

—W. F. More, D. D.

FROM THE PASTOR OF THE WALNUT ST. PRESBYTERIAN CHURCH, PHILADELPHIA

Few indeed are the journals that have weathered the storms and attritions of a century. To have done so in any case is unique, but for a religious journal to endure for one hundred years and to have grown stronger in the process is only short of the miraculous. Congratulations to the "Reformed Church Messenger" in its sustained achievement, due to its succession of editors who must all have been men gifted with an understanding of their times, else they would never have been able to guide the frail craft of the religious paper through so many changes of temper and intellectual outlook!

In the present editor the high traditions of the "Messenger" are continued and in many respects excelled. Dr. Leinbach stands in the fore-front of present day religious journalists. Versatile, fertile in imagination and resource, sane, yet deeply spiritual, thoroughly modern and yet conservative and constructive, his pen reaches a wider range of influence every year and carries the "Messenger" to many a reader beyond the boundaries of its natural constituency. Whatever the future holds in fee, the "Messenger" is sure of a leading place in its field so long as Dr. Leinbach remains in the editorial chair. God grant that his completion of his first decade in this position may be but the prelude of long years of accumulating power.

—John Archibald MacCallum.

FROM THE RECTOR OF THE CHURCH OF THE HOLY TRINITY (PROTESTANT EPISCOPAL), RITTENHOUSE SQUARE, PHILADELPHIA, PA.

November 5th, 1927.

May I congratulate you with all my heart, not only upon your ten years of service as an Editor, but upon the Centennial of the "Messenger"! No greater proof of the efficiency of the Editorial Chair and the earnestness of the members of the Reformed Church could be given than this continued existence of the

"Messenger." I pray that a blessing may rest upon all of the Editors of the present and future as it has upon the past, and I am sure that this Centennial will arouse such an interest in the Church that many new subscribers will hasten to band in their names.

It is a rare thing to have such a history as you have in the case of this Church paper. The good it has done will never be known until the Great Day of Revelation, but the joy of service I know has been yours, as well as that of your predecessors, during the one hundred years of the paper's life.

With loving regards, I am,

Faithfully yours,

Floyd W. Tomkins.

FROM THE PRESIDENT OF THE MISSION HOUSE

Possibly no one man in the Reformed Church is filled with and moved by more dynamics than is the Editor of the "Reformed Church Messenger." And these dynamics are both intellectual and spiritual. One instinctively feels that because of the continued impetus given by him to all Christian work and workers in the Church, he must draw upon some hidden spring for strength and stimuli. And to all who know Dr. Leinbach more intimately, it is immediately apparent, that the source of his wisdom and spiritual strength is Jesus Christ, whom he loves devoutly and to whose glorification and service he has devoted his life. When Jesus Christ is the center of one's life, the heart of one's affection, the mainspring of one's thought and the fire of one's ambition, dynamic forces must issue and a flow of resplendent light radiate from such a mind and intellect, which has been fed on spiritual truths and a heart which has been filled with divine love. Dr. Leinbach is not a Christian by profession only but at heart and as such he believes what he says and says what he believes. Sometimes he may say things that startle and stir one to the depths, but always does he say them in a beautiful and loving way, with the purpose of having the Church and the lives of Church members GROW. Thank God for both his radiance and radicalism. We can use no other man in a position like this, when a whole denomination is to be led into a larger life, a deeper faith and a more purposeful Christian activity. It would be difficult to check up all the results of Dr. Leinbach's leadership and work but these two statements will stand unchallenged:

1. Because of Dr. Leinbach's painstaking and splendid work as editor of the "Reformed Church Messenger" we have a stronger, a more thinking, active and co-operative, a better informed Reformed Church.

2. Our fellowship is enriched, and our discipleship and life has become more Christian.

A life and an activity like that of the past ten years spreads itself not over the entire denomination but over the entire world and the service thus rendered becomes real WORLD SERVICE performed by one, who by the grace of God has grown to be a WORLD CHRISTIAN. God grant Dr. Leinbach longevity!

J. M. G. Darms.

Plymouth, Wis.

FROM THE PASTOR OF ST. MATTHEW'S LUTHERAN CHURCH, PHILADELPHIA

May I offer my congratulations to the gifted Editor of the "Reformed Church Messenger" on its one hundredth anniversary. His wise, scholarly and progressive spirit has given stability and verve to his venerable publication. I look for its weekly coming with pleasure and profit. Dr. Leinbach's trenchant and earnest pen has given impetus to many good causes and called many to an intelligent and earnest service in the kingdom of God.

—Edwin Heyl Delk.

FROM THE PRESIDENT OF THE LANCASTER TRUST COMPANY, LANCASTER, PA.

I understand that on October 1st, 1927, you have served the "Reformed Church Messenger" as Editor for a period of ten years, and on Dec. 1, the paper celebrates its Centennial.

I want to take this opportunity to extend to you my congratulations for so successfully serving the Church through the "Messenger" and moreover extend to you my best wishes for your continued good health and your ability to keep up the work which you have so ably handled ever since I have had the pleasure of knowing you personally.

With my kindest regards, I am,

Very cordially yours,

Jno. Hertzler.

FROM THE PASTOR OF THE OLD FIRST PRESBYTERIAN CHURCH, WASHINGTON SQUARE, PHILADELPHIA

It is more than a satisfaction—it is a joy to me that I have the privilege of saying a word about the "Reformed Church Messenger" and its distinguished Editor, Dr. Leinbach, on the occasion of the two significant anniversaries which you will soon commemorate.

I do not casually glance at the "Messenger"—no—I "eat it up" every week, and have done so for years. In every number there is something that strikes twelve, something universally true, vital, important—to be remembered and used: a thought, a shot, and inspiration.

The influence of the "Messenger" is out of all proportion to the size of the Reformed Church and the subscription list. Probably no Church paper in the land is more often quoted in the magazines which compile opinions, e. g., "The Literary Digest."

But no wonder that the "Messenger" is great, for there is Dr. Leinbach in the editorial chair! For comprehensive intelligence of the religious and moral conditions of the contemporary world, for a mind both penetrative and analytic, for solid sagacity and robust reliable judgment, for straight-out righteousness and sweet reasonableness, and kindly temper and devotion to reality, for a combination of sinewy strength and lovely grace when he takes his pen in hand—where in all the land is Dr. Leinbach's superior?

Thanking you for this opportunity,

Sincerely yours,

Edwin Yates Hill.

FROM A PHILADELPHIA FRIEND

Just a few words to show my appreciation for your splendid work as Editor. I cannot conceive of life without my weekly visitor, the "Messenger."

Since I was a young girl of sixteen I have been reading this Church paper, and have garnered many helpful thoughts for the preparation of my work as a Sunday School Teacher. Since then there have been many changes for the better and especially since God has given us such an

able man as the present Editor. I enjoy reading the editorials. They are always fine, instructive as well as inspiring. In fact the "Messenger" is a paper which should have a place in every Christian home. Young as well as old will value it and give it welcome. May God richly bless our Editor and his fine work in and for the Church!

—M. W. M.

FROM THE SECRETARY OF THE ATLANTIC AGENCY OF THE AMERICAN BIBLE SOCIETY

Congratulations a hundred fold to the "Reformed Church Messenger" on the occasion of its one hundredth birthday. As a reader of very many leading Christian papers, both denominational and undenominational, I most sincerely place the official organ of the Reformed Church among the first five or six published in the entire United States.

Dr. Paul S. Leinbach, your versatile, sturdy and truly brilliant Editor, during his first decade of service in the Editorial Chair, has made hundreds of ministerial friends outside of his own denomination. While loyal to every truly essential and genuinely fundamental doctrine of our common Protestantism, he has what a distinguished College President said during my College days, "cultivated mental hospitality." As a personal and editorial influence in promoting an intelligent form of Church Unity, my old friend Dr. Leinbach has few, if any, superiors.

Frank P. Parkin.

FROM THE SECRETARY OF FRANKLIN AND MARSHALL COLLEGE, LANCASTER, PA.

Please accept our hearty congratulations upon the Centennial of the "Reformed Church Messenger." I like your viewpoint, and the fearlessness with which you discuss questions at times which are thought by some to be delicate. You are able to be tactful and yet forceful, which is quite an achievement.

May you have many more years of interesting and successful experience at the helm of the "Messenger." I would like to qualify as one of the fifty-year readers of the "Messenger," but although I have reached that age, I can not say that I was able to read it as soon as I saw the light of day. However, I suppose I have been reading it for more than forty years.

With hearty regards, and best wishes,

Cordially yours,

Robert J. Pilgram.

FROM THE PASTOR OF THE CHESTNUT STREET BAPTIST CHURCH, PHILADELPHIA

I wish to extend congratulations to the "Reformed Church Messenger" on this, its Centennial Anniversary, not merely because of the length of its days, but for their richness. I am a constant reader of the "Messenger" on that account. Not duty, but happy anticipation brings me to its pages. Its editorial matter always commands attention. It gives us life in the three dimensions, length of purpose, breadth of sympathy and altitude of faith. I find it a friend that I have to cut often; but my scrap-book grows richer as its pages suffer.

Best wishes to the "Messenger" and its able Editor. Let them do better in the second hundred years if they can, but probably that is an impossible task.

Cordially yours,

Arthur C. Baldwin.

FROM A WELL-KNOWN HUNGARIAN PASTOR

It affords me great pleasure to renew for another year (this is my 33rd year's

subscription to the "Messenger"! my subscription to our dear old Church paper of which you are the brilliant editor for the last decade. I can not help giving expression at this occasion to my admiration of you for the glorious work you have done for our dear Reformed Church since you are our leader—as a distinguished minister and a highly esteemed editor. Every issue of your publication contains the finest articles, and we are surely proud of the privilege of being subscribers to such a fine Church paper. I especially enjoy the wonderful articles of Dr. Schaeffer. May God bless you and your associates richly for many years yet with all blessings from above.

Faithfully as always yours,

Alex. Harsanyi.

FROM THE PASTOR OF BETHANY TABERNACLE REFORMED CHURCH

Here's to the "Messenger": 100 years of age but growing old youthfully! It is always stimulating, interesting, instructive, practical and thoroughly saturated with the Spirit of the Christ. I would not be without the "Messenger" for it is better than any other Church paper I have ever known and read.

And here's to the Editor, too: None better can be found anywhere! He is theologically sane, spiritually true, and intensely concerned with a practical application of the living Gospel in all avenues of life.

With very best wishes, I remain,

Fraternally yours,

Arthur Y. Holter.

FROM A VETERAN MINISTER

To the Editor of the "Messenger":

Dear Bro.: You ask for some word of greeting from old readers of the "Messenger." In the coming December, it will be 58 years since I began taking it, and I have continued taking it in all the years that have intervened. When I united with the Church, I at once became interested, and wanted to help, in all its enterprises. To this end, I felt it to be highly necessary I should have the Church paper. The price was considerably higher, in proportion to the value of money, than it is now. So I felt it to be an event in my young life when I could subscribe for the "Messenger."

I recall how eagerly I looked for its coming each week, and how intently I read, and often re-read, all its contents. We had great minds in our Church then, as we have now, and they kept the paper supplied with articles that revealed, to my youthful mind, very wonderful truths. So that the "Messenger" at once became the most interesting of all my reading—aside from the Bible itself. It brought to me the first vision of what our Church, and its Mission, really were, and it kept constantly enlarging my view of these.

As the years passed on, the reading and benefit derived from it came to be so much a part of my life that there has been no time when I have left I could afford to be without it. The "Messenger" has always been a high grade Church and family paper. And under its present editorship, it is more so now than at any time in its history. It is doing a work for the cause of righteousness beyond our power to estimate, and it merits a far more general and generous support than it is getting from the membership of the Church it is serving so well.

A Constant Reader (D. L.)

FROM AN ACTIVE ELDER

I wish to join in the chorus of good will and praises; congratulating you on the

ten years of service you have rendered to the readers of the "Messenger."

How the years do fly—it appears only a short time, since you endeared yourself to the members of Allegheny Classis, where the seed you planted is still blooming. I have been a reader of the "Messenger" during the Civil War when Rev. Dr. Fisher was the editor, and have followed his successors down the line to this day, and now we find the "Messenger" better than ever.

You deserve full credit for the good work you are doing. I wish you good health, long life and continued success in the good work.

Your old friend,
P. W. Siebert.

Pittsburgh, Pa.

Allow me, a long time admirer and friend in Ohio, to join the wise men of the East in happy felicitations on the anniversary of the "Reformed Church Messenger." You are the right man in the right place. Go on and the Lord be with you.

Humbly yours,
E. D. Wettach.

Youngstown, Ohio.

I have been a constant reader of the "Messenger" since 1871 or '72. I have always enjoyed it and do so now; more so now than some times in its past history.

Rev. S. M. Roeder, D. D.

Glen Rock, Pa.

FROM DR. ELMER E. WIBLE

May I add my testimonial to many others of being a continuous reader of the "Messenger" for over a half century, with pronounced pleasure and profit.

With best wishes for the present efficient policies, I am,

Yours sincerely,
E. E. Wible, M. D.

Pittsburgh, Pa.

FROM A VALUED READER IN VIRGINIA

I cannot refrain from writing an appreciation of our good Church paper, and

of your success, and hope you may live long, and continue, for I think each copy is better than the last one. I am 82 years old and do not remember when the "Messenger" was not a weekly visitor at home, then ever since I have an established home of my own. I am a member of Shepherdstown, W. Va., Charge, Va. Classis, Potomac Synod, and am much interested in Church work.

Hoping for you a long and prosperous life. I like the "Family Altar," the "Hymns," "Travel Notes," "Editorials," and all. Some time I would like to see the hymn, "How Firm a Foundation," in the monthly hymns.

Keep the good work up. You have many interested readers.

Most loyally yours,
Mrs. Sallie W. Davis.

PRAISE FOR THE "MESSENGER"

It has been more than 75 years since the "Reformed Church Messenger" had a very hearty welcome into a home known as "The Minister's Retreat," at Cedar Hill, Washington Co., Md. This paper occupied a conspicuous place on the table of the Reading Room, with the Church Hymnal, the Order of Worship, Golden Censer and the Bible—constituting as it were the "Family Altar" around which eleven gathered daily to read, meditate and discuss things wise and otherwise. These were lasting impressions. Not a leaf was to be defaced or torn from the Church paper with any more liberty than from the books mentioned.

As these nine children left the old home and married, every one continued loyal to the "Messenger." Today you will find it not only in the homes of the children, but also in the homes of the grandchildren, and great-grandchildren. We are reminded in this connection, also, that the Church paper had much to do in shaping the lives of the three daughters who married ministers, and the one son in the ministry. Another daughter served as a missionary for 15 years in South America, and a grand-daughter as missionary in China, where she died and was buried. Shall we not then continue to sing the praises of this most worthy instrument in our Church life and its highly respected and most efficient Editor, until it be found

in every home in our beloved Zion? So let it be!
—E. W. S.

Noting your request in the "Messenger" of Oct. 6, 1927, for greetings from those who have been readers of the paper for fifty years or more, I will say that I can be numbered as one of that class. As a member of the family of my father, the late Andrew K. Shriver, who was a subscriber to the "Messenger" for many years prior to his death which occurred in 1884, at the advanced age of 82 years, I had my beginning as a "Messenger" reader. After his death I lived with my brother, the late H. Wirt Shriver, who also took the periodical and I always had access to its columns. Following the death of the last named which occurred in 1910, I became a subscriber in my own name and have continued as such up to the present time. (In fact, I believe I commenced my subscription before my brother died.)

Andrew K. Shriver and all of his descendants who have lived or are now living in this vicinity, have been or now are members of St. Mary's Reformed Church, Silver Run, Md., to the pastorate of which Rev. Felix B. Peck, Clearspring, Md., has just been called, to succeed Rev. E. R. Hamme, resigned.

My father and brother, before-mentioned, have been Elders in the Silver Run congregation. I have, in past years, filled the position of secretary of the Sunday School, but at present I figure only as a lay member of the old Silver Run charge, of which I am proud, as it is looked upon as one of the leading country congregations in our denomination.

Andrew K. Shriver and H. Wirt Shriver lived their entire lives in the old Shriver homestead at Union Mills, which was established by my grandfather, Andrew Shriver, one hundred and thirty years ago, and it has also sheltered me since the day of my birth, Nov. 16, 1851. Its other occupants at this time are my nephew-in-law and neice, Mr. and Mrs. Thomas. W. Kemp.

May the "Messenger" continue its career of great usefulness and live to celebrate its 200th anniversary.

Very truly yours,
Louis E. Shriver.

Union Mills, Md.

A Gracious Word From A Far-Off Land

North Japan College
Sendai, Japan, Oct. 25, '27.

President's Office
Dear Dr. Leinbach:

My recollection of the "Messenger" dates back to the time when Rev. J. F. Wiant as agent for it was a guest in my father's home, in the year 1875, I think.

I began reading it then and have been reading it ever since. It has always been an inspiration and help to me, and an influence in my life. It has never been so good as it is now. It is certainly a remarkably good Church paper.

By the way, Mr. Wiant came to us when I was wavering some in my purpose to enter the ministry. His ringing sermon in

Center Church on "Wist ye not that I must be about my Father's business," restored my resolution and led me into the sacred calling.

With best wishes for many more years of successful, helpful service, I remain,
Your brother in Christ,

D. B. Schneder

The "Messenger" Anniversary

(An editorial written on the occasion of the 75th anniversary by one of the ablest and most popular contributors the MESSENGER ever had, the REV. DR. J. SPANGLER KIEFFER)

The "Messenger" is not only an institution, it is one of the oldest institutions of the Reformed Church. It has not only held its own ground, often in the face of adverse conditions, but has also, especially within recent years, been increasing in importance and in favor with the Church. It has gradually come to be invested with something of that interest and friendly regard which are the natural results of long-continued and faithful service. It has

lived sufficiently long to have traditions and associations, making it dear to many readers. There are many who have been familiar with it from childhood; the writer, for one, remembers to have been aided in learning to spell by picking out the large and conspicuous letters of its title as it lay upon his father's table. It is not unusual to read of old subscribers renewing their subscription to the "Messenger" for the fortieth or fiftieth year. The

occurrence of the seventy-fifth anniversary of this religious periodical is an occasion of great interest and importance, and one most worthy of commemoration. Long continuance is generally acknowledged to be indicative of worth. A business establishment takes pride in pointing to the fact that it was established seventy-five years ago. The "Messenger" may well be permitted to express its gratitude, if not its honest pride, that it has lived to render

three-quarters of a century of service to the Church to which it belongs.

It is the distinguishing peculiarity of a Church paper that it is **the one institution which is related and auxiliary to all the other institutions, movements and operations of the Church.** It was clearly perceived by those who established the "Messenger" that, without such an organ of communication with the people, it would be entirely impossible for our Church to fulfill the important mission of which she was then becoming conscious. The prosperity of her literary and theological institutions, the work of the Church Extension, her benevolent activities in general,

the services rendered by this, the earliest established of its periodicals.

This paper has made for itself many friends, but it cannot be said that it has ever received, or is receiving now, that general recognition of its importance to which it is entitled by its past and present services. It has never been sufficiently realized by our people how indispensable the Church paper is to every Church member and to every Church family. Perhaps pastors, Consistories, Classes and Synods have not been as diligent as they ought to have been in calling the attention of the people to this matter. The Church paper, it would seem, ought to have a

tensively engaged in the study of astronomy. A moment's reflection revealed the fact that the reference was to "The Religious Telescope," the principal Church paper of the denomination. This was their way of calling attention to, and putting honor upon, and endeavoring to increase the circulation of, their Church paper. Every minister was required to report annually the number of Church papers taken by his people, and we learned that it was one of the objects of the conference to see to the placing of the Church paper, if possible, in every family within its bounds. It seemed to us a very wise and just arrangement.

A Much Appreciated Letter of Greeting and Felicitation From the Governor of Pennsylvania

Commonwealth of Pennsylvania



Governor's Office

HARRISBURG

November 17, 1927.

THE GOVERNOR

Rev. Paul S. Leinbach, D.D.,
Editor, The Reformed Messenger,
Schaff Bldg.,
Philadelphia, Pa.

Dear Doctor Leinbach:

I am pleased to acknowledge receipt of your letter advising me that "The Reformed Church Messenger" will celebrate its one hundredth anniversary December 1st.

Dr. Samuel Reed Fisher, one-time editor, for whom my Father was named, was a cousin of my Grandfather. You can readily appreciate that my interest partakes of family ties.

It is impossible to measure the good that has been done by this splendid Church publication in the course of a century. The Church paper performs a special service in carrying Christian teaching into the home. It is an influence that is always felt in the family circle.

The Reformed Church has had a wonderful growth and has exerted a powerful influence in Christian activity. No other Protestant denomination surpasses it today in earnestness of spirit and in equipment to carry forward the work of the Gospel.

I send my congratulations to The Messenger, with every good wish that its usefulness may continue to be felt in ever increasing measure.

With cordial regards, I am,

Very sincerely yours,

Samuel R. Fisher

all depended upon the providing of some proper means of conveying information to the people concerning these things, and awakening interest in them. The establishment of this paper was at once one of the signs and one of the causes of that awakening consciousness and increased activity which were characteristic of the Reformed Church seventy-five years ago, and which have continued in increasing measure until the present time. Our Church, within this time, has done a great work, and it is quite evident that the doing of it would have been impossible except for

prominent place among those interests to which attention is paid by ecclesiastical bodies. Several years ago we happened to be present, as a visitor, at one of the services of a conference of the United Brethren Church. At that particular time the ministers were presenting their parochial and statistical reports, and we noticed that, in every one of these latter, mention was made of "Telescopes;" so many "Telescopes" were reported for each particular charge. This, at first, was not altogether intelligible to us; it seemed as if the congregations were all of them ex-

We observe that something similar to this is contemplated by the action, at their last meeting in reference to the commemoration of the "Messenger's" anniversary, of the three Synods to which it belongs. One of the resolutions reads as follows: "That we request the Classes within the bounds of the Synod to ascertain at their annual meetings, through questions of their presidents addressed to the pastor and elder of each charge, the number of subscribers to the 'Messenger' in his charge, and what is done by the repre-

sentatives of the charge to increase its circulation." This is a very proper resolution. It would be quite proper, and very useful, we think, to have a column in the regular statistical table for reporting the

number of Church papers taken in each charge. This important anniversary occasion ought not to be permitted to pass by without some earnest effort being made, in every charge within the bounds of the

Synods to which it belongs, to increase the circulation, and thereby the usefulness, of a paper which has rendered so great services in the past, which is capable of rendering still greater services in the future.

SYMPOSIUM: Why Should "The Messenger" Go Into All the Homes in My Congregation?

WHY SHOULD THE CHURCH PAPER GO INTO THE HOMES OF MY CONGREGATION?

What would you think of a man engaged in business who did not read his trade paper? Yet there are many folks who claim to be engaged in the King's business who do not read any religious journal. People should read the Church paper because of the information it conveys concerning what individual Churches are doing, what the movements and causes of the whole denomination are, and what the general currents of the religious world are. Moreover, the Church paper gives us the main facts of our so-called secular life in a wholesome manner. Next to the Bible, the Church paper is the best means to make people "intelligently religious."

The Church paper is a source of inspiration to higher living. Its stirring messages and challenges lift us above the monotony of the every day. The commonplace things of life are given a profounder meaning and content, for they are bound up with kingdom-building through a spiritual motivation and interpretation of life. The pull of the Christ Ideal is made effective in us through reading wholesome Christian literature. The man who is not filled with an abiding enthusiasm for higher values is missing the best of which he is capable. He needs to be charged every week by the renewing power of the Church paper.

In these days of madly rushing about, religious activities are crowded out of the home life. We need to pause in order to maintain our poise. The Family Altar Column and other devotional features of our denominational paper afford excellent material and suggestions for family meditation. Folks who nurture the spiritual life at home are bound to be more regular and effective worshippers in the Lord's House.

A home without a Church paper is like a garden without plants. The possibilities for growth are there, but there can be no good fruitage without the planting of seeds and the cultivation of the plants. Our children need to be strengthened to combat the trials and the temptations of life.

The ultimate purpose of life is service for the Christ whom we all acclaim as Lord and Master. How can we serve Him acceptably if we know not the needs of our Church? I am sure that many have found that regular readers of the Church paper are readier and more liberal in their response to the challenges of the Church.

—John S. Hollenbach.

WHY SHOULD THE CHURCH PAPER GO INTO EVERY HOME OF MY CONGREGATION?

In my opinion there could be no greater blessing to any congregation than to have the Church paper in every home. It would mean much to the pastor, but it would mean much more to the congregation, and infinitely more to the progress of God's Kingdom.

There are several reasons for this opinion. First, it would mean a well-informed

Church membership. A lack of interest in Church work is due to ignorance. Our day demands an intelligent Church membership. Every business and professional man wants his trade journal so that he may keep informed concerning every movement of his particular work. Should he fail to do so, he will soon be a back number. A good American citizen is informed concerning all national affairs. His knowledge enables him to vote intelligently for his country's welfare. How can a Church member give his best to his Church if he is ignorant concerning her work? The best Church member is one whose interests are not hemmed in by a congregation, but are as wide as the denomination and the whole of Christianity.

Second, the Church paper would create a spiritual interest. In these days religion has been so crowded into the background that its influence on modern living is negligible. The average man is disinterested

WHAT DR. IRVINE SAYS

The Headmaster of Mercersburg Academy, generally acknowledged to be one of the most successful and influential leaders of men in our country today, is in no doubt about the value of Church papers in general, and the "Messenger" in particular. "A denomination without a paper, or with a poorly edited paper, is badly handicapped," says Dr. Irvine. "The 'Messenger' has come to be one of the best-edited religious papers in America. If there is any defect, it is in the indifference of individual Church members and not in the organization and ideals of the



Dr. Wm. Mann Irvine
Headmaster Mercersburg
Academy

'Messenger.' The list of subscribers should be increased five-fold; for the blessings to the Church would be proportionately great."

Just suppose the pastors and Consistories of the Church were wise and courageous enough to achieve what Dr. Irvine here advises! Wouldn't that be great? Merely to imagine it is quite a satisfaction; we have no doubt that the realization of it (which is by no means an impossibility) would be a benediction to our Church and to our homes.

in spiritual things because of his many material interests. Would that be the case if the Church paper were read in every home? Spiritual interests can be aroused and kept alive only by the message of a Church paper. We will never live balanced lives until we pay as much attention to our development spiritually as materially.

Third, the "Messenger" should go into every home because it is a family paper. It presents a diversity of interests. It contains news of the Church at large, sound editorials for mature minds, literature for young folks and children. There is the Family Altar Column, which should revive family prayers. Truly, it contains sufficient variety of reading to interest each member of the family.

Fourth, the "Messenger" should go into every home because of its character. The Reformed Church can be proud of the "Messenger." It is a mighty organ speaking clearly and prophetically. It is a tonic for sluggish Church members. There are few papers that can measure up to its high character. For pastor and people alike it brings a mighty message.

—Earl G. Kline.

WHY SHOULD THE CHURCH PAPER GO INTO THE HOMES OF MY CONGREGATION?

(The Point of View of a Missionary)

It would strike me, Mr. Editor, that the title should be, "Why Should the 'Messenger' Be Read in Every Home of Our Reformed Church?"

Out in Shenchowfu, because of the irregularity of our newspaper mails, our magazines and other periodicals come in bunches. In the rush of the work some of them may lie unopened a week or more before I can find time to read them. Not so the "Messenger." It is always opened at once, and its contents eagerly scanned. I feel that I must know as quickly as possible just what is being done by the Church at home.

And what a feast is spread before me! Foreign Mission Board reports, Home Mission Board, Publication and Sunday School, and so on. Why, the Church is up and doing. Careful studies are being made of the rural district, religious education, social problems, etc. Is the Church failing at any point? Some pithy, thoughtful article is sure to tell about it. Are new methods needed? Here is found a record of experiments conducted and the degree of their success and failure. Have we unpleasant theological problems? Here is found a discussion of these questions written in a tolerant and liberal attitude. Surely, anyone who is interested in the work of our Reformed Church cannot but read the "Messenger." Therefore the "Messenger" does not lie unopened in our home, but is eagerly opened and carefully read.

Sometimes we missionaries of our Reformed Church, with our two mission stations, are made to feel very small in China. This is especially true when we attend some great conference or take part in some large movement. But when we

Continued on Page 19)

THE "MESSENGER" STAFF



The Rev. Dr. Wm. E. Barton
"Safed the Sage"



Mrs. Henry W. Elson
Editor "News of the Week"



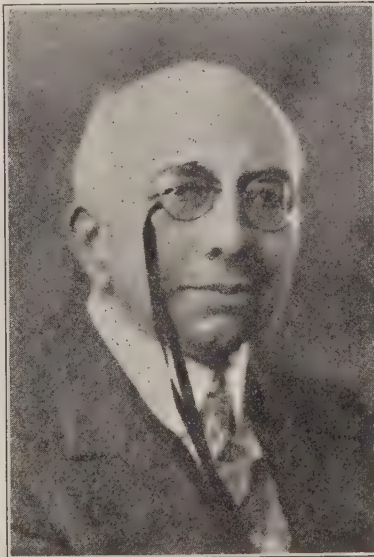
Miss Greta P. Hinkle
Editor "W. M. S. News"



Prof. Theo. F. Herman, D. D.
Sunday School Lessons



Miss Lillian M. Harris
Office Subscription Manager



Dr. Paul Selbert Leinbach
Editor-in-Chief



The Rev. Albert S. Bromer
Associate Editor and Business
Secretary



Dr. Thomas Wilson Dickert
Editor of "Junior Sermons"



Miss Allene S. DeChant
Editor "Birthday Greetings"



George W. Waidner
Circulation Manager



Dr. Chas. E. Schaeffer
Editor of "Christian Endeavor
Topics"



Dr. W. Edward Raffety
Editor "Church School Problem
Shop"



Dr. John Andrew Holmes
Editor of "The Pastor Says" and
"When Sunday Comes"



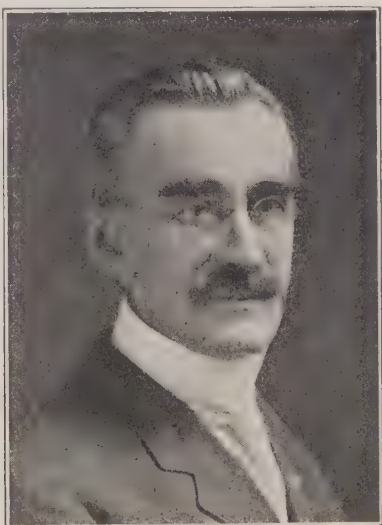
Dr. Nolan R. Best
Contributing Editor

EDITORIAL

(Continued from Page 6)

the Editor, writing of this calamity said: "The burning of Chambersburg destroyed all that the MESSENGER had acquired during twenty-five years—all save the genius and life of the paper. These rose out of its ashes with added vitality and usefulness, a symbol of the indestructibility of the life and light of the Gospel of Christ."

Following this destruction the MESSENGER was removed to Philadelphia, Pa., where amidst trials and discouragements, plus an all-conquering faith and abounding zeal, it has continued to live on in increasing influence and with an ever enlarging constituency.



Dr. Ambrose M. Schmidt,
Director "Messenger" Centennial

During this century, the following men have served as its Editors-in-Chief, having associated with them, from time to time, a number of others who were recognized as Associate Editors: Rev. Dr. Lewis Mayer, Rev. Dr. Benjamin Schneck, Rev. Dr. Samuel R. Fisher, Rev. Dr. Benjamin Bausman, Rev. Dr. P. S. Davis, Rev. Dr. Charles G. Fisher, Rev. Dr. Cyrus J. Musser, and the Rev. Dr. Paul Seibert Leinbach.

—AMBROSE M. SCHMIDT.

* * *

GOOD ADVICE FROM AN EXPERT

There are hundreds of business men very glad to pay good money to Mr. Roger W. Babson, the eminent economist, statistician and business advisor, in order to secure from him his views on what constitutes "good business." It should be of real interest to those who know that Mr. Babson is also a high-minded Christian gentleman, to read the reply he recently sent to Dr. A. C. Millar, Editor and Business Manager of the *Arkansas Methodist*. Dr. Millar wrote to Mr. Babson and told him about the proposed new departure in religious journalism which they were making, so far as their paper is concerned, namely, in *seeking an endowment fund for its future maintenance*. He asked Mr. Babson's opinion on the wisdom of this effort, and this is what the expert replied:

"Babson Park, Mass., October 21, 1927.

"DEAR DR. MILLAR:

"I am delighted to hear that you are at last tackling the Church journal problem in a business-like way. Of course, *Church papers should be endowed the same as other forms of educational work. I see no reason why Church papers should be self-supporting any more than mission stations.*

"I believe that every Christian man should have a Church paper on his library table, not only for inspiration, but for the influence on the children. We should have our children understand that we are just as much interested in religious news as we are in travel news, fashion news, financial

news, and various other forms of news in which different magazines specialize. Wishing you success, I am,

Very truly yours,

ROGER W. BABSON."

* * *

THE PLACE OF THE "MESSENGER" IN THE CHURCH

By the REVEREND ALLEN R. BARTHOLOMEW, D.D., LL.D.,
President of the General Synod

Since the days of my youth, I have been a reader of the REFORMED CHURCH MESSENGER. I am glad for the privilege of bearing testimony, in this *Centennial Anniversary Number*, to its silent influence upon my own life and throughout my ministry in the Church. The title, "Messenger," was a most happy selection by the Fathers. It is the "bearer of good news" to all the members who read it.

A century marks a ripe age for a Church paper, and it is eminently proper that the centenary of the REFORMED CHURCH MESSENGER should be celebrated in a manner that will be worthy of the Church whose name it bears, and com-



Dr. Allen R. Bartholomew,
the honored and well-beloved leader
of our denomination

memorate its invaluable help in the spread of Kingdom tidings. Anyone who will look through the files of the MESSENGER cannot fail to realize the great advance that has been made in the printer's art, in the editor's style and in the paper's contents. All this proves that our Church is keeping step with the onward march of the times. The recent "Book Number" of the MESSENGER, I believe, has no equal among all the Church periodicals. It will bring "wisdom, piety and delight" to all who receive it.

It has been my good fortune to have been in intimate contact with three editors of the MESSENGER, Doctors Fisher, Musser and Leinbach, and my life has been made richer for having been in the presence of these great personalities. To be an editor of a Church paper is a high and holy calling. His is a grave responsibility. Problems are ever pressing for solution in that world that can only be solved in the light of the Gospel of our Lord and Saviour. The world is staggering today, either for lack of ideals, or because of faulty ideals. Theorists are busy with spreading their pet schemes, but fail to provide a remedy for the actual needs of humanity.

I do not hesitate to say, that the able and genial editor, Dr. Paul Seibert Leinbach, has but one aim in mind and one desire of heart, and that is a sincere attempt to be a moulder and a leader in helping to shape the Christ-like thought-life of our members. In this respect he has been most successful. The function of a Church paper should be to give a true interpretation to the passing events in Church and State, and to infuse into it the spirit of Jesus Christ. The need of this age is a religious press that will instruct the people in the saving truths of the Gospel. The one thing this world needs is the reincarnation of Christ in all human hearts. If this message shall spread far and wide we must use the two means in the Church, the pulpit and the press. While there is a charm to the living voice in proclaiming the truth from the sacred desk, yet its limits are the

walls of the sanctuary. The religious paper is like a tree of life whose leaves are for the healing of the nations. It is a throne from which all the gracious influences of the Gospel may flow unto the ends of the earth.

At no other time have our ministers and members stood in greater need of a spiritual tonic to sustain them in their true faith and good works. Through the weekly visits of the MESSENGER they will receive the records of Christian achievements in the homeland and in the lands across the seas. What can be more soul-inspiring than to read of the growth of our institutions of learning, of the outreach of our benevolent arms, and of the ingathering of new members, at home and abroad, into the fold of God! Such news will inspire the hearts to press with vigor on. The influence of the Church paper is beyond human computation.

Alas! too many Church members read no other than secular papers, and that is the reason why they know so little and care less about the activities of the Church and the progress of the Kingdom of God.

How to get the Church paper into every home is the question that has baffled the wise Churchmen of all ages, and until we can find the answer the chariot wheels of progress in the Church will drag along at a slow rate. Our people are not really *Reformed* until they are truly *informed* as to the work our denomination is doing throughout the world. Let us all hope and pray and work during this centenary observance, so that the MESSENGER may find its way into all our homes, especially in the Eastern, Potomac and Pittsburgh Synods.

As pastors we owe it to our members to create in their minds and hearts a taste for Christian literature. A knowing Church is a growing Church and a giving Church. No man can take any interest in a cause of which he is ignorant. Every wide-awake mechanic, merchant and farmer has his journal devoted to his particular line of work. Can a Christian do the will of God and know the needs of men without a religious paper? The MESSENGER as in a mirror reflects the needs of the Church, and for this reason it should find a place in every Reformed family.

In the Almanac and Year Book for 1928, an annual publication that has a richer story to tell each year of the growth of our Church, I find the pictures of the eight editors of the MESSENGER. They have all gone to their eternal reward, except my dear friend, Dr. Leinbach. Through the faith, patience, devotion and sacrifices of these noble men, we are enjoying a heritage that we must safeguard. Ours is the duty to give back to the present generation in spiritual values what heaven has given to us. And how can we best supply the needs of the present hour? By seeing to it that the MESSENGER *shall profit* during this centennial observance by securing many thousands of new subscribers and in providing an Endowment Fund that will guarantee its permanence for all coming time. This is a debt of loving gratitude that we owe, and how easily we can pay it!

* * *

A WASTED OPPORTUNITY

It was a beautiful Lord's Day evening in November, and the writer, as his custom is, went to the House of God, as he happened to be, for a few hours between trains, in a large industrial city. It was a fine old Church on a historic corner in the down-town section into which the writer entered, as the hour was late and all the Church services in the city were already under way. The auditorium was attractive, the welcome at the door was cordial and apparently sincere, the music by the choir was exceptionally fine, the worship was conducted with reverence, unction and understanding, and the sermon was satisfying to mind and heart—with evangelical passion and directness, plain, positive and persuasive. In short, there seemed to us to be nothing lacking—*except an audience*. The auditorium had sittings for about 1,000; but there were less than 50 scattered around, and except for two venerable men who deserve honorable mention, the first 10 rows of pews across the entire sanctuary were empty. We learned later that this was not exceptional, but habitual; it is a condition, as

all men know, which is not confined to this city and Church, but is deplorably common in hundreds of places.

Somehow, whenever we are brought face to face with it, a deep resentment stirs within us. We simply cannot reconcile ourselves to the sheer waste it exhibits, the utter unfairness not only to the pastor, but to our Divine Master, which it manifests. The evil effect of it upon the unchurched can scarcely be estimated. How some pastors continue, in spite of its deadening influence, to keep up their morale and to give evidence of an undimmed enthusiasm and hopefulness, is a genuine miracle of grace. In essence it bears the earmarks of a "dud," a fiasco, a debacle; it seems to be a case of putting not one's best, but one's worst foot forward. We live in a world in which it remains true that "*what is worth doing at all is worth doing well*." A Christian congregation is not doing things well when it denies to its spiritual leader the loyalty it has guaranteed to him in his call to the pastorate, and expects him to do his best in the presence of a few scattered people and a multitude of empty pews. Say what you will to excuse the members of our congregations who have become "oncercs" or less than "oncercs"—it would be better in a large parish to abandon the so-called second service than to sign it over to a baker's dozen of the faithful. It is difficult for us to believe that it accomplishes much good as it is now conducted in quite a number of our congregations. It is not only disheartening; it awakens jeers and contempt in some quarters, and it gives critics of the Church a sample of "how not to do it." It is a wasted opportunity. To call it a *half-hearted* effort would be to dignify it. What must our Lord think of such a way of conducting "the King's business?"

* * *

THANK GOD FOR THE FEDERAL COUNCIL

Is it true that the Federal Council of the Churches, in seeking through its officers and committees to state the convictions of a united Protestantism on momentous moral and social problems to our responsible officials of State in Washington, is guilty of activities that are regarded by such conscientious executives and legislators as gratuitous and irritating? It is not surprising that this accusation should be renewed because of the appeal recently presented to the President, asking for America's favorable action upon the proposal for the outlawry of war offered by M. Briand. This was bound to excite all the big and little jingoes, martinets and camp followers, and perhaps to arouse conscientious fears in those who honestly believe that any advocacy of definite action, no matter in how good a cause, might draw the Church into "politics" and thus compromise her essentially spiritual message. The MESSENGER certainly advocates the right and duty of the leaders of the Churches to make just such representations to the servants of the people as will, in their judgment, be designed to further the progress of the Kingdom of God. Perhaps a sufficient answer to those who accuse the Federal Council of offensive activities in behalf of social, national and international righteousness is to be found in the statement of President Coolidge himself to the representatives of the Churches (including the President of our General Synod), who presented to him on Nov. 2 the memorial on outlawing war, to the effect that he was *gratified and glad at the existence of such a body as the Federal Council of the Churches, interested in promoting peace among the nations and in developing public opinion in favor of the peace of the world*. As long as the President of the United States appreciates and values the work of the representatives of the Churches in informing the understanding and awakening the moral vision and the moral passion of our citizenship, we need not be too much concerned about the hysterical protests of those who have an axe to grind or the fears of timorous conservatives who would have the followers of Christ content themselves with pious platitudes and vague sentiments, fighting shy always of the duty of aiding in the direction of thought and action in such specific ways as to secure practical results.

Hon. Geo. W. Wickersham, former Attorney General of

the United States, in an inspiring article says: "Whence shall our people derive their inspiration for high endeavor, unselfish action and enlightened self-government, if not from the Churches of Christ? *Theirs is the responsibility for the awakening of the best moral sentiment, the most unselfish action, and most intelligent conduct of which we are capable.* This arousing of the national conscience on world affairs is not the sort of 'politics' from which the Churches should refrain. These are questions which search and test the practicability of our Christian faith. *If the Church has no opinion on such subjects as these, she must renounce all claim to moral leadership.* I believe that the matured deliberate conviction of our Churches upon such subjects as these is still potent enough to sway the action of our Government, and I appeal to the Church of Christ, in all its manifestations, to stand forth boldly as the leaders of that thought which shall yet put America in the moral leadership of the world."

To the carping critics who would hamstring such efforts to bring public opinion and official action into harmony with what Christians believe to be the mind of Christ, our answer is: "*Thank God for the Federal Council of the Churches, and for its unwearied advocacy of the things that make for peace and justice and brotherhood!*"

* * *

"LO! THE POOR CLERIC!"

This modern version of "Lo! the poor Injun!" is the fabrication of the Rev. Dr. Percy T. Fenn, once an Episcopal rector, who appears now to be tired as well as retired. It is published in the December issue of the venerable *North American Review*. He is touring the Continent, we are told, where he "expects to sample worldly and spiritual realms." Meanwhile he has dashed off seven pages of pity for his fellow-clergymen, who are in a pretty bad way and desperately in need of oxygen, if he has correctly sized up the situation. We are no authority on the tragic plight of the average Episcopal rector, but personal acquaintance with a good many of that ilk, leads us to doubt whether they are much more to be pitied than the clergy of other communions where bishops are less cruel and rich parishioners less odious.

We do not question the sincerity of Dr. Fenn's compassion for those he believes to be foully wronged, nor insinuate that the seeming sensationalism of his description of the horrendous treatment of preachers by the Church is not inspired by an earnest purpose to better the conditions of such sadly abused ministers of the gospel. But the picture he paints is hardly designed to influence choice young men to enter the holy calling, unless they are out for a life of futility, exposed through the years to perennial poverty and heart-breaking humiliations for which there is no excuse.

Is the picture true to the facts? Frankly, we think it to be grossly exaggerated, and in some places palpably unfair. *Most of the ministers we know do not ask for anybody's pity.* In spite of admitted injustices and needless vexations, *they would not exchange their calling for any other on earth.*

The kind-hearted Dr. Fenn says it is unusual for a man to stay with his people for more than a few years and "it is no secret that seven-tenths of the clergy would move on tomorrow" if they had a chance. He quotes a Professor of Pastoral Theology as saying to his class: "Gentlemen, don't ever expect to find the ideal parish. You may think you have it, but it will be an illusion. It is always this way: The first year, 'Come pussy, sweet pussy!'; the second year it will be, 'Poor pussy, poor pussy!'; and the third year it will be, 'Scat!'" That is a good story, but even in itinerant Churches, it seems, pastors are being kept longer than they were a few decades ago. If there are not so many pastorates of 25 years or more as there once were, there seem to be more lasting from 8 to 10 years. Besides, a goodly proportion of the changes are due to the more promising calls which come to the preachers rather than to the fact that their parishioners are aching to get rid of them.

Dr. Fenn seems determined to show that many clergy are "compelled to live in hell"—what with shamefully inadequate salaries, devastating divergencies of belief and teaching, and burdens beyond human endurance. They are "shorn of every shred of independence, crippled, bedevilled and anathematized" by prosperous and narrow-minded official boards, etc., etc. Somehow, we fail to recognize these preachers, as being in the majority, at any rate. In his dolorous diagnosis, the good Dr. Fenn rings particularly true in his description of the unfortunate tendency of the present-day Church "to scrap her older men, who have reached their prime and have family responsibilities." This business of refusing to employ the clergy who have come to middle age is, we admit, reprehensible and needs to be pitilessly exposed. Our pitying friend is also correct in stating that too many congregations have degenerated into clubs, and "the people want not a spiritually-minded leader, to whom they may go with their sins and sorrows, but a real live manager to gather the crowd and the money." It is only too true that many go to Church to be entertained rather than to worship. This is a real sorrow to any consecrated minister of Christ.

There is plenty of room for improvement in our Churches, as well as in our clergy, but we doubt if much is to be gained by magnifying the difficulties in the way. We prefer to magnify the resources at our command. As for Dr. Fenn, we feel that he should cheer up. A few good liver pills might give him a more hopeful view.

* * *

THE GREATEST SIN

Our friend, Rev. W. Sherman Kerschner, pastor of Heidelberg Church, York, Pa., raised the question, "What is York's Greatest Sin?", and gave the following significant answer to the question: "It is not 'Princess Street', or 'Little Italy,' for it is not confined to geographical bounds. It is not 'City Hall,' for it is deeper than the processes of government. Neither is it any one individual or any group of individuals: **YORK'S GREATEST SIN IS THE FAR TOO GENERAL DISREGARD FOR MORAL AND SPIRITUAL VALUES**, not only in the seats of the mighty, but also in the ranks of the lowly. It is the attitude that says, 'Do anything, but don't destroy property,' at the same time thinking nothing whatever of the moral outrages and indecencies that are practiced. It finds its expression in official laxity, in protected houses of ill fame and boot-leggeries, in a prostituted citizenship that buys and sells votes without conscience, in the stay-at-home Christians and empty Churches, in blasphemous street-talk, in the commercialized Sabbath, etc. These things are but the results of the one great cause, the too prevalent indifference and apathy to spiritual values. 'Unless we can learn the supremacy of spiritual forces, the pall-bearers that have carried out other dead civilizations wait at our door.'"

Assuredly, we agree with this statement, and wish merely to add that there is no better proof of its correctness than in the indifferent attitude of great numbers of our citizens toward the moral and spiritual training of children, and the evil example which many parents, who profess to love their children, are constantly setting to their boys and girls. The failure to "put first things first," the common disposition to subordinate spiritual realities to material ends, is causing us far more disaster than any words can describe. It is this disregard for the pre-eminence of moral and spiritual things which is the cause of all our troubles.

In a recent address, the President of the United States, claimed that "the great mass of our people are conscientious and industrious, seeking to serve humanity." This caused Franklin P. Adams, columnist of the *New York World*, to cry out cynically: "Three short piffles and a tiger! The great mass of our people—the great mass of a people—give not a counterfeit whoop in Gehenna about serving humanity; the great mass of people seek to serve themselves; and if as a by-product humanity also is served, that is so much velvet." Without completely absorbing the pessimism of Mr. Adams, all of us may be inclined to

question the unselfish desire of the "great mass of our people" to serve mankind, so long as they are as neglectful of moral and spiritual values as they seem to be. Too many of them are not enough interested in morals and religion to read about it or to teach it to their children, and so long as this is the case there can be little doubt as to what is the chief sin of the city—or of the rural sections, for that matter. That lack of balance which causes people to exalt trifles and to belittle the most important things in life is not accidental. It is the inevitable result of a lack of piety; God is not in the thoughts, plans and purposes of such men and women; instead of trusting in the Lord, they lean upon their own understanding—and what a lack of true "understanding" that is!

* * *

OUR MEMORY HYMNS FOR 1928

There are always quite a number of requests for the publication of the names of our Memory Hymns in good time, so that preparation can be made in advance by a number of those who use them. The MESSENGER is pleased, therefore, to place in this Centennial Number, the list for the coming year and we hope the custom of committing these hymns to memory may be widely extended. The Hymns are as follows:

Jan.—"Guide Me, O Thou Great Jehovah."
Feb.—"Ye Men of Christ, Awake!"
Mar.—"Sweet the Moments, Rich in Blessing."
Apr.—"Beneath the Cross of Jesus."
May—"When Morning Gilds the Skies."
June—"Holy Ghost, With Light Divine."
July—"A Charge To Keep I Have."
Aug.—"Jesus, Thy Boundless Love to Me."
Sept.—"Come, Thou Fount of Every Blessing."
Oct.—"How Sweet, How Heavenly Is the Sight."
Nov.—"Thou, By Heavenly Hosts Adored."
Dec.—"Hark, the Herald Angels Sing."

* * *

THE EDITOR'S PRAYER

O God, Thou hast entrusted us with the power of print. Help us never to misuse the power thus placed in our hands. Guide us to perform our task so that the world may hear what the Church at her best is saying. May we never willingly send forth falsehood, nor withhold a truth which might inspire more love for Jesus Christ in any human heart. Amen.

SYMPOSIUM —(Continued)

(Continued from Page 14)

pick up the "Messenger" and notice how our beloved Church is right to the front in all progressive Church work, in all investigations and study of the urgent problems of the day, and that she towers above most Churches in her tolerant and liberal spirit, we take heart and press forward in His work.

And what a sense of pride it gives us when some member of another Church comes to us with a statement on this order: "I picked up a copy of your 'Reformed Church Messenger.' I like that paper. It is one of the best denominational Church papers that I have ever read."

Our congratulations, Mr. Editor, may the "Messenger" continue in its good work, increasing and improving from year to year.

—J. Frank Bucher.

WHY?

The "Messenger" should go into the homes of my congregation for the sake of the members, the Master, and the "Messenger."

I. No one will dispute the fact that the best type of Church member is the informed member. Knowledge must precede

interest. "My people doth not know" was the cry of anguish which proceeded from the heart of the old prophet, and the modern prophet could say it with no less of truthfulness.

Every task in which our Church is interested is explained and emphasized in the columns of the "Messenger" until the reader must be informed, and being informed must be interested.

II. This leads logically to the fact that the informed and interested Church member will want to have his part in the Master's work.

As a concrete example, that is capable of wider application, we recall that recently through the "Messenger" the editor made an appeal for a refrigerating plant for Nazareth Orphanage. The Church members who thus became acquainted with the needs sent the checks that made possible this great blessing to those of whom the Master said: "He that doeth it unto one of these least, doeth it unto me."

III. And the "Messenger" needs friends. He who speaks to a great audience is greatly inspired. Though we confess that we do not see how, nor wherein it could be done, yet it seems in accord with the laws of nature, that if the subscription list of the "Messenger" could

be greatly increased, the "Messenger" would be greatly improved.

Therefore, because I should like my members to be the very best kind of members; because I should like to see my Master's work well done, and because I should like to see my "Messenger" become, every day, in every way, better and better, I should like very much to see the "Messenger" go into every home in my congregation.

Anon.

WHY SHOULD THE CHURCH PAPER GO INTO THE HOMES OF MY CONGREGATION?

Assuming that the Church "Messenger" is the paper referred to in the above caption, the reasons why it should go into each of the homes in my congregation are multitudinous and weighty.

First. Because it is a wide-awake, up-to-date, witty, forceful, informing and inspiring messenger, bringing such messages as every Churchman needs.

Second. Because the "Messenger" is especially prepared to give to every Christian home the information as to world conditions, and more particularly that as to movements in the Reformed Church in the U. S., as will help to make that home fulfill its high functions adequately.

The Parables of Sated the Sage

THE PARABLE OF THE LONG TOOT AND THE SHORT TOOT

We traveled across the Ocean, and I and the daughter of Keturah. And we returned, and met the Statue of Liberty face to face, and I appreciated the salutation of the American Soldier returning from France, who said as he sailed past her, Good-bye, Old girl, if thou dost ever see me again, it will be necessary for thee to turn around.

And we continued to the Dock. And as we tied up to the Dock, and the Voyage came to its Official End, the Whistle of the Ship gave One Short Toot.

Now the Whistle had been more or less active during the Voyage, tooting for Noon, and for Fire Drill, and blowing monotonously for Fog, but it had made no Noise so insignificant in length or volume as that with which it announced that we were Home.

And I remembered that when we sailed away, it had blown for Two Long and Emphatic Minutes, waking Echoes from the Whole Water front, and calling for answering Hail and Farewell from Ships and Tugs and Ferryboats, and various other craft. But when we came back, we simply slipped into our place at the Dock, and gave one little unpretentious Toot.

But the good Ship had brought back Three Thousand souls, and conveyed them all in safety, so that no life was lost, nor was anyone sick. And we had come through Inhospitable Sea, and had weathered Storms, and ploughed through Fogs, and kept our Course and our Reckoning, and we were home on Schedule Time. And we were Making No Fuss about it.

And I thought much of the Long, Loud Toot with which we started away, and the very quiet, little short Toot with which we came back.

And I said, It was said by them of old time that he who putteth on his Harness should not Boast Himself as he that putteth it off. But I have noticed that the man who putteth off his Harness after a Real Achievement hath very little Occasion to Boast. The Deed boasteth for him, and he can come into Port with a Short Toot.

Third. Because the "Messenger" brings into the home such a goodly fellowship. The number for Nov. 19 lies before me; it is an average number. Here are introduced to us Dr. W. H. Wotring, "Safed the Sage," Dr. McLean, William M. Menifee, J. N. Olweiler, Dr. Dundore, Henry L. Krause, Edward Tallmage Root, John Oxenham, Edward A. Guest, Dr. E. N. Kremer, Dr. Dickert, Alliene S. DeChant (what a chanter she is!), William C. Allen, Miss Greta P. Hinkle, Prof. Herman, Dr. Schaeffer, Mrs. Henry W. Elson, and the distinguished editor himself! Every one of these names stands for a noble character with whom it is worth while to enter into friendship. The writer of this note is past fourscore, and by reason of age and sickness in his family has found it impracticable to attend Classical and Synodical meetings, and, as he has recently entered the fellowship of the Reformed Church, has met very few Reformed ministers in person, but through the "Messenger" he has found delightful fellowship with a host of ministers, laymen and laywomen, and how cheering and inspiring have such fellowships been!

There are ninety and nine other reasons, equally cogent, why the "Messenger" should enter the home of every family, not only in my congregation, but also in the congregation of every Reformed minister, but these lucubrations are limited to four hundred words, and others must go over to a later edition.

This letter has not quite reached the limit, so let me add a fourth reason, viz., that the crisp editorials are alone worth the cost of the "Messenger." Indeed, that single editorial in a recent number, "A Letter of Jesus Christ," was worth a year's subscription! R.

WHY THE "MESSENGER?"

I have been a subscriber of the "Messenger" for the last 25 years, and during this period of time I can truthfully say that I have read 95 per cent. of all the issues, and surely by doing so my life has been deeply enriched. During this time I have read Church papers of other denominations and have found none to be superior, others may be just as good, but I have failed to find one that is better.

The editorials of the "Messenger" are of the highest type. I have found the criticisms to be open, frank, fearless and constructive. The "I am better than Thou" spirit, which I have found in the editorials and articles written for so many other Church papers, has always been delightfully absent.

If the "Messenger" could be placed in every home of my congregation and would be regularly read, I will venture to say that the burdens of my pastor would be immeasurably lightened, and that every enterprise and every progressive movement, now under way or that might be instituted in the future, would not have to go down on its knees begging piteously for help and support, as has been the case in the past. The great mass of the members of every Reformed Church are lamentably ignorant of the gigantic problems confronting the leaders of the Church, locally and universally. The "Messenger" is the most valuable and most effective vehicle for conveying these truths and these conditions to the members of the Reformed Church. It is the mouthpiece of the whole Church.

The placing of the "Messenger" in every home of my congregation would mean more zealous and more devout members, better homes, increased membership, better support of the local Church and the Church at large, and, wonderful as the "Messenger" is, it could, and I am sure that it would, become still more wonderful if it could be placed in every home of every congregation in the country. This

would naturally follow because of the enlarged possibilities.

I think it was Rudyard Kipling who wrote, "The consequences of our acts run eternal through time and through space like the ripples of a stone cast into a pond, they widen and ever widen across the aeons until the far-off gods cannot say where action ceases." And so the "Messenger" goes forth from its home in Philadelphia to the homes of the members, carrying messages of wisdom, comfort, cheer and good will, the influence of which no man can measure. The reading material of the home is not complete without it.

In my experience in life I have found that the merchant or the business man who is a faithful reader of his trade journals is the most dependable and the most successful. He is inspired and he inspires. May we make a comparison and assume that the Church member who is a subscriber and a reader of his Church paper is a greater force for good in his Church, and a greater power to be reckoned with outside of the Church, than the one who is not? I think so. Folks who go through life without the "Messenger" or its equivalent are not realizing how much they come short of the richness of life, and of the worth while things in the mental and spiritual realm. —Clem Stichler.

WHY?

It is my honest belief that the Church paper should be in every home, and should have a prominent place on the library table from week to week, because it is the best medium through which we get first-hand information of the work of the

"FOR ALL GOOD SHEPHERDS"

(A Hymn written for the 175th Anniversary of the Work of Ministerial Relief)

Tune: St. Catherine, Stella, or Gower's Recessional

The shadows creep o'er hill and mead;

The sheep are safe within the fold;

O God! for ev'ry loving deed

Bless all true shepherds, now grown old.

O Lord of Love! at eventide

Be Thou their Shepherd, Stay and Guide.

It may be, through the toil of years,

Through peril, storm and bitter strife,

Through heartache, weariness and tears,

They gave the best of love and life.

Now, in their weakness, wounded sore,

Grant them Thy peace forevermore.

In sickness, loneliness and pain,

To all brave hearts bowed down in grief,

May comfort come, and hope remain,

And human love bring sweet relief.

O Christ! wilt Thou their way attend,

And be their Comrade to life's end.

Give us, O Shepherd-God, this day,

The sacrificial shepherd-heart!

Let not Thy servants need, we pray—

May we to them our gifts impart.

Oh! may our love their burdens share,

And help them know Thy tender care.

—Edward A. G. Hermann, 1927

Church at large and tends to stimulate our interest and make us more loyal to our own Church.

I also believe that a good Church paper, such as the "Reformed Church Messenger," if given a proper place in our home on Sunday, will fill a library need and often remove the desire for other and less desirable reading matter; in other words, if the young people in our homes would be brought in closer touch with the Church paper, and thereby learn to like it and look forward to it from time to time, as I have done for many years, it would ultimately give them a view of the Church which they could not get otherwise. At the same time it would bring them in touch with the wholesome and worth-while facts of Church life.

I cherish most highly the fact that in my young days the Church paper was a regular and welcome caller at our home, and my interest has always remained with it, and for the past 27 years it has had a constant and important place in my own home.

I would not think of doing without my Church paper any more than without my trade journal or the daily newspaper. I am proud of our "Reformed Church Messenger" and its Editorial Staff; it is second to none of its kind, and I speak for it my very best wishes.

—Wm. A. Stotz.

WHY SHOULD THE CHURCH PAPER GO INTO THE HOMES OF MY CONGREGATION?

Herewith I have summed up what I think are at least some of the chief reasons it would prove a great blessing and be of much practical value if our Church paper would be in all the homes of my congregation:

To have, first of all, every member learn for himself what a truly great and worthwhile Church paper we have, and what an outstanding credit to our denomination it is.

To have the members become better acquainted with the kind and scope of the work of Christendom in general, and of our denomination in particular.

To have every member keep in line with the forward march of Christianity, and not cling to ideas that are antiquated and methods that are obsolete.

To supply a much-needed form of literature in the home that will be a step in the right direction toward supplanting reading material of lesser or doubtful value with something that will be of great influence for good, and will be of especial value to the young in the forming of right reading habits and tend to have them become Church paper subscribers in their own homes in future years.

To help the members to become more familiar with the work and progress of other Churches in the denomination.

To supply many fine lesson helpers for the leaders, students and others interested in missionary, Sunday School, and Christian Endeavor work.

To have the congregation become familiar with the best thought of the leaders in our denomination and other denominations, as expressed in the many instructive and inspiring sermons, articles, editorials, etc., found in the "Messenger."

To promote a unity of spirit and understanding, so much needed in every congregation if the Church is to progress and be of growing influence for good.

To aid materially in having every member become a better, more intelligent and useful Christian, which would make more effective the minister's messages, and work great good in all the Church's activities.

To have the "Reformed Church Messenger" in the home of every Church

member of every Church would unquestionably be of untold value in the numerical and spiritual growth of each Church of the denomination and in its world conquest for Christ.

—Roy A. Brenner.

"WHY SHOULD THE CHURCH PAPER GO INTO THE HOMES OF MY CONGREGATION?"

First, because the members of every home need food for the mind. They need healthy food, and the "Messenger" is able abundantly to supply such food.

Second, a continual reading of such a magazine from one's youth has a tendency to create in one's heart a desire for literature that is clean and pure. Having read the "Messenger" since I was a boy, I know that this is true.

Third, it is the legal journal of the Church to which they belong, and as one profits better by receiving advice and counsel from one's own good mother, so one will profit more by receiving good advice from one's own Mother Church. The "Messenger" is the officially appointed mouthpiece of our Church; hence every member thereof should take advantage of the opportunity to receive counsel and advice through its columns.

—John Franklin Bair

WHY THE CHURCH PAPER?

One of our most crying needs is information about the Church, past and present, and if we would have an enlarging conception of the future usefulness of the same, we must be informed about her activities at home and abroad. For disseminating such knowledge no more potent factor has yet come to hand than the religious press.

Ignorance among the laity concerning the birth of the Church, her subsequent career and her goal for the future, is indeed appalling. True, there are many noble exceptions, but the rank and file are uninformed as to the real needs and wants, and hence lack sympathy, co-operation, and love.

But how bring about a change? It is a matter of education, a slow and tedious process at best. But there must be a hunger and thirst stimulated for such knowledge. Who will create a desire for a better type of reading than the story book and popular magazine sort? The pastor can help by frequent reference to the splendid articles found in the Church paper, but this is not sufficient. We must get the idea into the minds of the younger generation, in our schools of Religious Education. Here the true teacher can do much to stimulate such a desire. The opportunity that we have with the rising tide of young people is wonderful. Perhaps the most powerful factor in religious education thus far has been the Sunday School. Recognizing the overshadowing importance of the work along this line, yet how defective it has been in bringing before the membership of the Church the needs of the present hour in the Kingdom of God! Hence get the idea into the schools, the Church paper into the home, and slowly but gradually the desire for good reading will develop.

It has ever been the writer's chief joy to come into touch with men of superior knowledge. In the Church paper, we are presented with meditations upon the highest thoughts that have ever yet passed through the mind of man. The full establishment of the Kingdom of God in the world is the ultimate goal of the Church. This goal can not be reached without the dissemination of knowledge. Hence the ever growing need of the Church paper.

—J. C. Knable

"WHY SHOULD THE CHURCH PAPER GO INTO THE HOMES OF MY CONGREGATION?"

I think the Church paper should be in every Christian home. It is a paper for the whole family, old and young, with clean, good reading that is of benefit to all that read it.

I think the ministers should request and urge their members more deeply to see the need of the Church paper in the home. I can't recall the time since the "Messenger" first came in our home, it has been so long a time. I think mother placed it next to her Bible. It was her Sunday paper. Father too, was a good friend of it. After mother was gone, he took even more interest in reading it.

The next year after father was gone I thought, like some more members of the Church, that I would do without it and get a cheaper paper, but I soon realized that no other would take its place. So I will do without the other ones. The "Messenger" is a welcome weekly helper. I am afraid so many people are too busy with the pleasures of the world, that is why they can't find time for reading the Church paper.

I hope the dear Lord will be with the "Messenger" and also all its readers.

—Mrs. M. E. D.

"WHY SHOULD THE CHURCH PAPER GO INTO THE HOMES OF MY CONGREGATION?"

Because they need it. Next to the pulpit itself stands the enlightening agency

WE THANK THEE, LORD, FOR SERVANTS TRUE

(Hymn written for Board of Ministerial Relief)

Tune: Hursley or Duke Street

We thank Thee, Lord, for servants true,
Who consecrate their lives to Thee;
Where fields are white and toilers few,
Their eyes the golden harvest see.

With Thee, life's noblest work they share;
They seek no riches nor renown;
They bear us up on wings of prayer,
And point those faithful to the crown.

Their helpmates bear a gracious part;
Like those who ministered to Thee,
By gentle service of the heart,
In Bethany and Galilee.

O Gracious Saviour, Love Divine!
Upon their hearts this burden lay,
A constant care of souls, like Thine,
For erring sheep and lambs astray.

But now their day is sinking low,
Their restful night is drawing near;
They walk with trembling feet and slow,
Shall not we give them parting cheer?

Our thanks we bring, O Saviour dear,
That Thou hast caused Thy Church to see
Its privilege, today so near,
For ministries to them and Thee.

—C. W. E. Siegel, 1927

of the Church paper. How to get this light into the homes is important and not difficult. A Committee on Literature solves the problem. Like other committees appointed, such as that of Finance, Music, Sunday School, or others, by which the Consistory carries on its work; the pastor appoints say one of the deacons chairman of the Literature Committee; he appoints two, four or more of his young people—according to the size of the congregation—to canvass homes, take subscriptions and renewals and report to the chairman, who reports to the Consistory at its regular monthly meeting. A list of both subscribers and non-subscribers is thus kept before the pastor and Consistory. The list of delinquents or non-subscribers shows where the most work is needed.

If there are homes, from any cause unable to pay for the Church paper, the Consistory can make provision to see that they receive it, even if it must be by loan from a nearby neighbor who is a subscriber. An "Every Home Canvass" by the Literature Committee ultimately gets the Church paper into every home. This is a noble piece of work. More Light in the home through the Church paper leaves less room for quite so much Heat in the pulpit.

—Via Lucis

WHY SHOULD OUR CHURCH PAPER BE READ?

The question gives its own answer, "OUR CHURCH." The "Messenger" advocates the truth as taught by the Reformed Church. A desire, therefore, to be a qualified member necessitates the reading of the "Messenger"! Truth, as found in all Church papers, differs only in freedom from error. Truth is truth, wherever it freely abounds. A gem is a gem, wheresoever found. Its sparkle, however, depends upon its setting. A gem in the rough ill compares with a polished gem set in a queen's diadem. In like manner, only such as are imbued with truth can enrich His royal diadem in His earthly kingdom, in which we have part. To this end, the "Messenger" is weekly equipped with inspiring ideals to be read by every member of the Reformed Church.

—W. F. Z.

WHY THE CHURCH PAPER?

An "argument" against the Church paper, given by an old Church member who had taken it but a year, was that after it had been looked at by the family it was torn up, and he "didn't think that it was right to have such good reading as that destroyed." This seemed like a wonderful argument to him, although we all smile at the futility of it.

The answer is that the copies of the Church paper should be filed and put away, the articles deemed of greatest importance should be clipped out and put in a scrap book. This method alone would make the Church paper the more valuable; the hunting up of material for the scrap book, which should be an important occupation for not only every family, but even of every individual.

Every minister who wishes the Church paper to be in every family of his congregation—and every live minister should so desire—should be so alive to every question of Church polity that turns up that he should be ready to contribute his own thoughts on the subject to the Church paper. Those who do not take the Church paper thereby would miss reading the contribution written by their pastor.

"He is my friend who laughs at my jokes." So, fellow ministers, make the Church paper your friend by your contributions.

—C.

For Length of Years, O Lord, We Give Thee Thanks

DAVID LOCKART

All will readily recognize that the year 1927 is one of many anniversaries in our denomination. That the Reformed Church possesses a precious heritage in all lands in which she has ministered is a thought none dare deny. For more than four hundred years she has been ministering to choice souls in strategic places in many lands amongst many peoples.

More especially now, through her constant endeavor year by year, our Church has built up in America wealth of years, with its attendant prestige and worth. Of this we should all be justly proud, and for this we should be duly grateful.

These facts should certainly be a theme for thanksgiving at this season. Our anniversaries have been made possible through the struggles of many men and women. The story of their endeavors in all ranges of life, and particularly in their religious life, is an epic that would brighten any literature and honor any history. Yet through the years Divine favor has played its inestimable part and for this we give our most hearty thanks.

We are pausing to honor men for fifty years of foreign missions in our denomination. This is right. Now let us give thanks also unto Him.

We are paying tribute to that nobility of manhood which has made possible a centennial for our "Reformed Church Messenger"—that periodical which should take its place next to the Bible and the Heidelberg Catechism in all of our homes. This is a marvelous accomplishment of our

Church, when we think of the life of similar journals. Can we not mark here the benign hand of Him whom we believe to be source of all blessing?

Too much emphasis cannot be given to the One Hundred and Seventy-fifth Anniversary of Ministerial Relief. This work rises out of the hearts of true Christians and flows ultimately where stewardship does its choicest work. Our labors here have made years honorable and have shed glory upon all who have participated therein. If this portion of our work seems but feebly supported at present, let us remember that it enjoys unwavering favor from the Most High.

The solidarity of the work done by the Reformed Church is nowhere more conclusively proven than by the length of years enjoyed by some of our congregations. The Two Hundredth Anniversary of our New Goshenhoppen Church, the same anniversary of First Reformed Church, Philadelphia, and again of Host Church and Tulpehocken Church in Lebanon County; the One Hundredth Anniversary of St. Peter's Sunday School, Pikeland, Pennsylvania—these are some of the events recalled by the writer which bear witness to an inherent genius and worth in our faith and practices for which we should be duly thankful.

The Anniversary of the first Holy Communion in Trinity, Tulpehocken, and that celebrated at the annual meeting of Eastern Synod in First Church, Lancaster, commemorating a Communion administered

by Rev. John Philip Boehm, October 15, 1727, in old Hill Church, Hellers, give eloquent testimony to the spiritual recognition accorded by our people to that which is sacred and mystical in life. This spirit is surely engendered by God.

The Seventy-fifth Anniversary of Catawba College, together with the length of years experienced by other institutions of learning in our body, renders evident our allegiance to the educational obligation of a denomination to her people.

The Seventy-fifth Anniversary of Lancaster Classis, although not old as such institutions may be thought of, bears witness to our strength in governmental affairs.

The Fiftieth Anniversaries of pastorates and of ordinations, and we can record not a few, are evidences of faithfulness and real Christian service. Of these we should be neither ignorant nor unappreciative.

In enumerating our blessings, we must, if we be faithful, record these milestones of progress. They are precious. However, they are but steps in a march which must be ever forward. They should challenge us to mightier effort and renewed zeal so that future years of anniversary, for instance, 2127 A. D., may give evidence of greater things done in our day and generation than in the past. If we are found faithful, future members of the Reformed Church will also say, "For the length of years, O Lord, we give Thee thanks!"

Myerstown, Pa.

Preach the Word

(Sermon Preached by the REV. A. E. TRUXAL, D. D., at the Opening of Pittsburgh Synod at Berlin, Pa., Oct. 10, 1927)

Text: II. Tim. 4:2—**Preach the Word.** The first question that arises is, what did St. Paul mean by the Word? He did not mean that Timothy should obtain the Word from the New Testament, for it was not yet. His sources evidently had to be, **first** the teaching of St. Paul, his instructor; **second** the promises, prophecies and institutions of the Old Testament which were fulfilled in the person and work of the Lord Jesus Christ, (not, however, the Word which the scribes and pharisees found in the Old Testament); **third** the body of traditions which had come to be lodged in the bosom of the church; and **fourth** the needs of the people to whom he ministered.

The example for St. Timothy would necessarily be St. Paul, who preached to husbands and wives, parents and children, masters and slaves, Jews and Gentiles, saints and sinners, and the Word he preached to them was determined by the customs and social conditions that prevailed at the time. Hence, Paul and no doubt, Timothy, too, preached some things that do not apply to the greatly changed conditions of the present day.

We, too, are to preach the Word. Whence are we to obtain it? Our sources are the same in general as were those of Timothy. However, in some respects they are reduced, and in other respects enlarged. We do not have the early traditions which Timothy had, nor stand so near the day of Christ. But we have the New Testament which he did not have, and we have the benefit of the experiences of the church in the ages since the day of Christ, which he did not possess.

Some of the Word we are to preach we obtain from the Old Testament; but not nearly as much as those suppose who

read the whole Gospel back into the Old Testament scriptures. The main source, however, for the Christian minister is the New Testament. It contains the Christian scriptures and is the fountal source of the word of God; the word of truth; the word of life.

But in going to these scriptures we are to remember that they were written for the people of 1900 years ago; the Epistles for persons and churches of that day and the Gospels for the general needs of the church at the time. The phase and form of the Word were determined by the civil, social, economic, moral and religious conditions of that early age. In the consciousness of this fact the preacher must seek the Word for the present day.

A primal requirement is that the minister **know the people** to whom he is to preach; that he know the **condition of the world** in which they are living; the **general conceptions** by which their lives and works are governed; their **modes of thought**, their **hopes and fears**. Such a knowledge is absolutely necessary in order that he may adapt the Word to their needs.

The present is an unusual age. Great progress is made in material things; in the sciences and arts; in religious experience. Conceptions, theories, creeds, and doctrines are undergoing many and great changes. There is much confusion of thought. The minds of the people are disturbed. Many know not what to believe or do. There is a general loss of definiteness and certainty in faith and doctrines.

Under these circumstances, ministers are to preach to the people today. The messages to meet the requirements they must obtain from the Gospel. St. Paul and St.

Timothy preached according to the needs of the people in their day. The Fathers preached in accordance with the conditions in their day; the Reformers suited the Word to the circumstances of the times. But there is more in the Gospel than the Evangelists or Reformers or the preachers of any past age saw in it. The Christian scriptures contain a divine Word for every age, every condition, every occasion that may arise. They are a thesaurus of truth that will never be exhausted. The preachers of today are not to repeat the messages of the Fathers or Reformers but they must obtain their **own messages of God** for their people. With the needs of the people in their minds and the spirit of truth in their hearts they must hold prayerful communion with the spirit of truth in the Gospel and obtain such a clear vision of the Word required that they can go before the people and say: **Thus saith the Lord.**

Special Requirements of the Day

1. The people need a **conviction of God**—a realizing sense of His presence in the world. In the minds of many persons God has been practically ruled out of the world. There is an explanation for this. The idea has for years generally prevailed that the whole world in all its parts is governed by **natural laws**. Only the extraordinary things are under the government of God. Lately, however, it has been discovered that famines and epidemics and tornadoes and floods et cetera, are as much under so-called natural laws as are the ordinary matters. A mosquito produces yellow fever, another mosquito spreads malaria, a germ causes typhoid fever, and so on. **Law everywhere! God nowhere.**

The responsibility rests upon the

preacher to bring God back to the minds of the people. He must, himself, first of all have in his own heart the conviction of God's presence. He must realize that natural laws are God's laws; that the law represents only the mode of operation and possesses no power in and of itself; that the power of God causes the operation. In all the operations of the world, above, beneath, and all around, he beholds the wonderful works of God.

The doctrine of Evolution has lately been given much publicity. The young people are studying it in the High Schools and Colleges. The preacher dare not ignore it. He must face it and treat it, not negatively and contraversionally, but positively and constructively. All life is one general form of being. It falls into three Kingdoms: vegetable, animal, and human. In each Kingdom, there is a regular gradation from its lowest to its highest form, its highest coming close to the lowest in the Kingdom above. The theory of evolution claims that each higher form of life grew out of a lower form by the inherent dynamic power of life. The minister of the Gospel puts a theistic interpretation on the facts. God is the Creator of everything and evolution is the manner of this creation. All things come to be, no matter by what process, by the creating and preserving power of God. This is God's world and He is everlastingly in it. He is over all, in all, and through it all. This is the Word that needs to be preached.

But the sceptic may say: "I have swept the heavens with my telescope and I cannot see God anywhere. And with my microscope I have analyzed the material world into its atoms of protons and electrons, and can find God nowhere." Certainly not, for God is a spirit, and the bodily eye, the telescope and microscope are totally blind before Him. Neither can the scientist see his own law of nature, nor the life in the tree, nor the soul in the body.

But the Christian by the abiding conviction of his faith sees God in everything, and he can give a reason for the faith that is in him.

2. **Man is Responsible to God.** In His government, righteousness and goodness are rewarded, and sin and wickedness are punished. Violate God's physical law, or mental law, or moral law, or spiritual law, and you will suffer for it. Such phrases as bottomless pit, and lake of fire and brimstone, may well be regarded as symbolic representations, but there is an **everlasting reality** in that which is symbolized. There is suffering for sin, there is hell for the wicked. Blessedness depends upon obedience to God's law.

3. **Man is responsible to God not only for his individual life, but also for his conduct in organized society.** This opens a large field for the application of the Word.

He owes a duty to civil government. Our government is founded upon laws,

fundamental and statutory. It is exceedingly important that these laws be righteously enacted, righteously interpreted and righteously administered. This demands that righteous men fill the various offices. Christian men and women owe it to their country and to their God to go to the polls and vote, and vote only for capable and honest candidates. The corruption in politics is no excuse for dereliction. Doing nothing accomplishes nothing. To vote for principles and not for men is no remedy, for what are good principles worth in the hands of bad men! Bad government is hindrance to the Gospel and to the furtherance of the Kingdom. This is a matter that calls for the application of the Word. The pulpit ought to make itself heard.

Secondly, nations ought to deal honestly and righteously with each other and seek each other's welfare. This is a Word that ought to be proclaimed throughout all the Earth. The minister's voice ought to be for the condemnation of war and everything that makes for war. His word ought to ring out clear and strong against **race prejudice, national prejudice and class prejudice.** For nothing is so great a hindrance to the Christian religion among men as these different kinds of prejudice.

Christianity is being judged today by the actions of **Christian Government and Christian people.** We claim the Christian religion to be superior to all other religions. Rightly so, for there is nothing else in the whole world that can be compared to its fundamental principles and truths. But sometimes our claims are nullified by the actions of Christian people. Such examples are only too numerous.

When Mohammedans ruled the city, strong drink was forbidden and their women were compelled to veil their faces and stay within. But when the armies of Christian nations took charge, saloons were opened by the hundred, and women with painted faces brazenly walked the streets alluring men to sin and vice and wickedness.

When the missionaries of Europe and America go to the people of Asia and Africa and the isles of the sea, the merchants follow in their wake and introduce evil and sin faster than the missionaries can establish the Christian virtues. Christian governments protect the merchants.

Our government has forbidden the manufacture and sale of strong drinks; but shiploads of liquor come from the Christian countries of Europe which is stealthily distributed among our people. And their governments are tolerating if not indeed encouraging such conduct on the part of their citizens.

Ought not the preachers at home and abroad be moved by the Word which they are to preach to cry aloud against such unchristian and wicked practices and call for Christian nationalism and **Christian internationalism.**

4. It seems to me that the Church is today **mightily challenged** to become Christian in deed as well as in Word. We are talking much about Evangelism, about conserving the young of the Church and bringing in the outsiders. This is important, but its very importance calls for a proper foundation upon which Evangelism may rest. And that foundation is the unalloyed **Christianity of Christians.** When Christians are christian, when business is christian, when governments are christian and diplomacy is christian, then the preacher will have an efficient background for his evangelistic labors.

If all the members of all the Churches in any town were exemplary Christians, the Church by its own dynamic power would conserve its young people and draw others also unto itself.

If the merchants and corporations and governments of Christian nations were to deal with the heathen in a Christian spirit and manner, instead of exploiting and defrauding them, the labors of our missionaries would be a hundred fold more fruitful.

5. The call of God today is for **Christian Leaders;** for men of knowledge and wisdom, of faith and courage; men of the prophetic spirit, with convictions and the courage of their convictions, to proclaim the will of God to all men, in high places and low, and from the depth of their hearts say unto them, **Thus saith the Lord.**

The call is for strong young men, men of good minds, large hearts and heroic spirit, to enter the Gospel ministry. And the demand upon the preachers is to call into exercise all the mental and moral and spiritual powers in the preaching of the Word. With faith in God, faith in the Gospel, faith in their messages, and faith in themselves as the ambassadors for Christ, let them boldly carry on their work in the blessed assurance that the truth of God will prevail.

But large difficulties are confronting them, enemies are opposing, roaring lions are in the way. They may be compelled to suffer, may be wounded, may have to die for the cause. What of that! The Lord's cause will triumph and they will share in its glory.

Brethren of Synod. Great problems are confronting the Reformed Church today. Let us not be afraid of them. Great is the Lord and greatly to be praised. There are difficult questions for Pittsburgh Synod to solve. Let us not shut our eyes to them. Let us not run away from them and skulk in our tents. Let us boldly face them and do our part in the fullest measure possible.

Facing the whole world let us march on with uplifted heads, rejoicing in the Lord and preaching His Word, in the full assurance of faith that the Church of the living God will gloriously prevail and that the salvation of the Lord will be established in all the earth.

You and Your Money

By ELDER WALTER F. MECK, of St. John's Church, Schuylkill Haven, Pa.

(Address delivered at Consistorial Conference of Schuylkill Classis in St. Peter's Church, Frackville, Pa., before 350 Workers of the Classis, on Nov. 11)

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christianity thus was born in a gift. It has grown by gifts. Its life is dependent on giving. When giving ceases, Christianity ceases. When giving becomes all prevalent in the Church, Christianity will become all prevalent in the world.

A Christian says, my relation to God is

that of a child to a father—my duty is that of obedience. "My business is to serve God," as William Carey put it, "I cobble shoes for a living." And I must do this in any and all ways. If one very plain and important way is stated to be that of giving, I can not deny or evade the obligation. Obedience is a cardinal virtue. Disobedience makes fellowship with God impossible. It destroys the joy and weakens the life of the Christian. There can be

a real partnership in service when we obey God's word of guidance.

My relation to my fellowmen is that of brother. This is one of the elementary truths of the teachings of Jesus. The whole world recognizes this as one of the vital parts of His teaching. My duty to my fellowmen is that of helper. I am not to live unto myself—nor to turn mine eyes away from beholding the needs of men. "I am a man, I count nothing human alien to

myself," is a noble and a Christian principle. A Christian is interested in the welfare of the whole human race. Like Wesley, he can say, "the world is my parish." But to be a helper to humanity will call upon us for gifts of money before we get far along in the service. My relation is that of brother, my duty is that of helper—helping with my gift of love and sympathy.

My relation to the Kingdom of God is that of subject or member. My duty is that of propagandist. I am a partner with Christ in His work. I have a definite part in His program as announced in Luke 4: 18, 19: "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And a definite part in His great commission as given in Matt. 28:18-20: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

I am a debtor to that Kingdom, for it makes my individual life worth while, and my social life wholesome. All of our best has come from it. Without it we would be pagans of a very violent and tragic sort. This blessed Kingdom beautifies and cleanses all our life. What Christianity does, has, in one way, been made practically possible by Christian giving. As we enlarge our gifts we set forward the Kingdom. As we decrease them we retard its progress. "The Kingdom bound anywhere is hindered everywhere." We can not refuse to give and at the same time function properly in the Kingdom of Heaven.

My relation to property is that of steward, my duty is that of using it according to the expressed will of its real owner. I am not its real owner. It all really belongs to God, Who created it. It has been in the possession of others before me. It will be in the possession of others after me. Many may possess it, but it has never had, and never will have, but one owner—from creation's dawn to the end of time—and that is God. If we ask ourselves this question, "Who owns this planet, and the other planets; who owns the sun and all the other millions of suns?", we can give but one answer. No man made or upholds or rules over them; and no angel or other

creature does. They all belong to God, who made them, preserves them, and uses them for His own glorious purposes. We are stewards—only stewards.

Stewardship Defined

But let us think well of our position even as stewards. A steward holds a personal and friendly and even confidential relation to the Master. "A steward," says Dr. Calkins, "is interpreting the will and administering the program of a present lord." Here is the center and core of the matter. A person acting in harmony with a personal God, co-operating with Him in His great work in the world—that is one aspect of stewardship. Our possessions are a gospel trust, and this is true whether the amount committed to us is great or small. The faithful administration of this trust is a vital part of our religion.

Dr. John F. Goucher says: "So the exercise of stewardship is the revelation of personality. The things one seeks reveal his preference. The method one uses reveal his principles. The things one enjoys reveal his tastes. The things for which one sacrifices make known the objects of his devotion. Men do not differ so much in their original endowments as in the objects of their devotion and in their devotion of these objects. Everyone has his personal schedule of values. This does not necessarily show the intrinsic worth of the things listed, but the estimates in which they are held by him who appraised them. It is the standard by which he chooses. As the tiny pencil of light which left the fixed star that gave it birth millenniums ago bears the legend of its origin written in its texture, legible to those who can read its language, so the exercise of stewardship, in its every act, purpose, desire, thought, partakes of the quality, bears the impress of the will, records the spirit, reveals the personality of him from whom it emanates. 'Even a child maketh himself known by his doings.' Although we are 'saved by grace,' every man will be judged 'according to his works.'"

God's Purpose in Stewardship

"The direct object which God seeks through stewardship is to develop and enrich personality. Personality is the central fact of the gospel."

Personality can never be developed apart from responsibility and freedom. So God puts us in trust with our gifts and leaves us free to use them. But He gives us abundant instruction and inspiration as to their highest use. He warns us against their neglect or abuse. It is an ideal arrangement by which we can use and enjoy

life, and at the same time grow in character and wisdom. It is all His and He allows us to learn life's great lessons by our using it and accounting for it at the end.

Stewardship and Spiritual Life

The outward aspects of our lives are much more closely related to the inner life than most of us suppose. There is a significance to you in what kind of a house you live in, how much money you possess, how much you give and what proportion it bears to your resources. Most of us would be frightened to see suddenly and with open vision the direct effect of stewardship on our spiritual life. Our giving and our growth in grace act and react on each other. A close-fisted Christian is not a growing one, nor a happy one.

The Influence of Christian Stewardship

Upon Our Lives

Our attitude toward money—the way in which we think about it and deal with it—plays a most important part in our lives, and exerts the most far-reaching influence upon us. This request for prayer was once sent in at an evangelistic service: "Please pray for a man who is in great spiritual peril because he is growing rich." It is a humiliating reflection upon human nature, but it is too often true, that the more God prospers a man the more apt the man is to forget the claims of Christ, of his fellows and of his own spiritual nature.

Wealth controlled by conscience is an incalculable power for good. It has wrought wonders for the uplifting of men. It has heaped untold blessings upon the race. But unmoral wealth, unscrupulous wealth, wealth in the hands of men unrestrained by some great dominant principle of right, is a source of immeasurable hurt to the man himself as well as a menace to others. It is in fact difficult to conceive of any more malign influence than that which it exerts.

* * * * *

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: For where your treasure is, there will your heart be also."

"The light of the body is the eye: if therefore thine eyes be single, thy whole body shall be full of light. But if thine eye is evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

The Layman's Responsibility to Extend the Kingdom of God

(An address delivered before Eastern Synod during the hour devoted to the Elders' Conference)

GEORGE W. HARTMAN, M. D.

The topic assigned is not simple or easily discussed, but is far-reaching and important. It is a great privilege and joy to participate in prosecuting the Kingdom work. The value of the layman's part in leadership is now measured by all denominations, and more than ever before he is being invited into conference. The word "layman" seems to be stressed in comparison with "minister." We look to the ministry for leadership, but the work accomplished would be very much restricted if the rank and file of the membership would not "hold up the hands" of the minister and furnish the man-power and financial resources with which to work. We are learning to work together. These Synodical conferences are a great help in encouraging co-operation.

We all know what responsibility is. Do we always accept our Christian duties with

joy? Do we realize that to extend the Kingdom on earth is the greatest delight, honor and privilege that comes to one? This Layman's Association must plan activities and provide ways and means to advance the work for 500 congregations, 140,000 Church members and an equal number of Sunday School pupils as well as a large constituency in eastern Pennsylvania. If that be true, and we desire to meet the situation, preparation is essential. We must, therefore, be prepared to extend the Kingdom of God.

What is the Kingdom, and where is it? Is it the heavenly abode the Father has prepared? Is it the Church Militant? Is it the family fireside? Or is it the human heart? To extend something, we must see it or know it. Christians know about the Kingdom.

In considering a mode of Kingdom ex-

tension (life service), I recall the value that this year's Sunday School lessons have had for me. I want to illustrate our preparation for service by referring to the lesson on the "Call of the Prophets," especially Isaiah's Call. No doubt many of the elders before me have felt a call to go into the ministry, but have turned aside. God cannot use timid followers. Isaiah had a vision of God's glory. He immediately felt his own unworthiness. The purification or cleansing followed. He then felt prepared and he volunteered for service. We need the same adoration of the Father, and the same humiliation, purification and consecration. With this equipment we are ready for work.

Our duty is to practice evangelism and stewardship and to live pious, Christian lives. We must carry the Gospel to some one who does not know, or, knowing, does

not heed. We must give the Lord His share of our incomes, and we must make America a suitable place in which to live. There is much bad religion in politics and much political influence is being used to divert justice and aid in crime. Look at the front page of any daily paper for evidence of this. A short time ago, we were edified by a judicial decision concerning some prize fight films, reported from Philadelphia, but since the films had been smuggled in, the courts could do nothing. The show people have the stolen goods and they are entitled to immunity. They are advised, by inference, to make all the

money out of them they can and they will not be molested, even though they broke the law. It may be a good interpretation of the law, but it brings us a poor type of justice. The same kind of lax interpretation and administration of our laws gives liberty and comfort to murderers, bandits, and bootleggers. There is much to be done by laymen to extend the Kingdom along this line in bringing about better government.

I have not touched upon world-wide extension of the Kingdom (Missions) as I must close for want of time, but the challenge is to extend it to the ends of the

earth. The layman's responsibility is self-evident and must be accepted. The Kingdom of God for you, as far as this work is concerned, is largely what you want to make it, and God lets you plan your part of its extension. If we extend it to others here and now, our translation to the heavenly Kingdom will be assured. To do this we must spend our time, our money and ourselves, a responsibility or duty quite sufficient for any layman or minister to undertake.

Harrisburg, Pa.

A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

Religion and Modern Life

In the deluge of utterances about the English Prayer Book and the question raised by its revision, there have been no wiser or more timely words than appear in a letter to "The Times" from Canon B. H. Streeter. He reminds us that the Prayer Book is a means, not an end, and he considers that the question of its reform has been allowed for too long to side-track the Church from its real task. "Provided men worship God sincerely, it matters very little what form of words they use or what ceremonies they prefer. What matters supremely is the conduct of everyday life." He deplores that the majority of the intelligentsia of the present day, and of the younger generation who feed upon their writings are wholly at sea as to the foundation principles of morality. "With absolute sincerity they are asking in regard, not only to sex, but also to every aspect of morality, whether the old standards are not altogether mistaken; and very many assert these are mistaken. Never has the nation been more in need of moral guidance based on a clear perception of the principles for which Christ stood. Not denunciation—which is easy, and quite useless—but understanding of this new mentality is needed. The moral problem is the one on which the leaders of the Church should now be concentrating their thoughts and energies." The Bishop of Durham endorses and emphasises Canon Streeter's admirable letter. "It seems to me," he says, "impossible to exaggerate the gravity of the moral confusion into which our modern world has drifted." Dr. Henson finds the distinctive burden of episcopal office to be that a Bishop is both compelled to realize how extreme is the public need for moral guidance, and required to expend time and strength on the infinitely petty questions which excite ecclesiastical partisans. He adds: "Prayer Book Revision has diverted us too long from our main concern. It was long overdue. It has been achieved with a larger measure of large-mindedness and wisdom than at first I dared to think possible. Its legalisation by Parliament will, I believe, help us to attack the problem which is really cardinal and urgent—how to present the faith and morals of the Gospel to modern Englishmen as to gain their assent and govern their conduct." In the meantime some of us venture to think that current controversies should as far as practicable be kept out of the pulpit. When people attend service at Westminster Abbey or St. Paul's or any other church, few of them wish to hear arguments on ecclesiastical, theological, scientific or even social questions; they want something that will help them to live the Christian life and to cope with daily difficulties. There is much to be said for the view that every sermon should contain the essentials of the Gospel and seek to make

plain the way of salvation. Certainly utterances from the great national pulpits on Sundays should be of such a nature that Catholic and Protestant, Modernist and Evangelical, can derive from them spiritual help and edification.

Nearing the End

It is expected that the Revised Prayer Book will come before the British Parliament in November and that before Christmas it will have accepted or rejected it. It is hoped that in the former (the more likely though not certain) event, the current controversy will subside. In the latter contingency the turmoil will increase. If the new Prayer Book is thrown out by Parliament, says Canon Streeter, this barren liturgical controversy will still be on the hands of the leaders of the Church, and there will be added thereto a movement, probably irresistible, for the severance of the connection of Church and State. "Disestablishment, and the complete reorgani-

which will allow of all the issues being fully debated in Parliament" (appalling prospect!), Dr. P. Carnegie Simpson, in a fair and conciliatory letter, states that the Federal Council of Free Churches and the National Council of Free Churches definitely declined to adopt the line of seeking the rejection of the Prayer Book. What they ask for is that the Book will be maintained in what it inhibits as well as utilized in what it sanctions. The basis of this request is neither ecclesiastical nor theological, but ethical, and the Bishops, Dr. Simpson insists, are under obligation to see that the limiting rubrics are maintained as an integral part of an honourable settlement; and he makes the important addition that "Such 'assurances' will in my humble judgment do practically all that is needed to remove any Parliamentary peril to a Measure the rejection of which would have many calamitous results." In view of this and similar demands the Archbishop of Canterbury announces that he has met or communicated with all the diocesan bishops of both provinces, 43 in number, and obtained the concurrence of every one of them (except the bishop of Norwich) in reiterating his Grace's statement last July that they will require obedience to the new rules in the Revised Book and will do their utmost to secure it. Some 1300 Anglo-Catholics have forwarded to the Archbishop a statement containing a pledge that they will give acceptance to the Revised Book when it becomes the law of the Church. They also ask the diocesan Bishops, when the time comes, to deal synodically as far as possible with any difficulties that may arise.

Are We Less Religious

There is scarcely a newspaper in Britain that is not "taking up" religion in one way or another. Are we less religious? is a question being actively discussed in the "Daily Mail." One of the best contributions is that of Mrs. Hugh Price Hughes, widow of the famous Wesleyan Methodist who founded the West London Mission. Speaking out of her long experience (she is now 75) of religious problems and close contact with all kinds of people, she says: "Modern parents are very anxious that their children shall be taught religion, and they themselves are, I think, anxious to teach them. But they are puzzled. They cannot teach them exactly in the way in which they learned—the old evangelical way of expressing the supreme truth has no attraction today—and they are not sure about the new way." There is the difficulty of the Old Testament: its "conception of God is, one cannot but admit, purely Jewish and even tribal, and is absolutely unsuited to the ideas of the present day. Many people have come to me and asked, 'Is there no simple way of giving children a right idea of God?' This is the

ANNIVERSARY HYMN

(Written for the 90th Anniversary of the Shenkel, Pa., Church, by the wife of the pastor.)

For ninety years of service
This Church has rendered here,
We thank our Lord and Maker,
And our forefathers dear.

For ninety years of blessing
God poured upon this place,
We praise Him with thanksgiving
And pray for added grace.

We pray for grace and blessing,
Courage and faith that we,
Like those who lived before us,
May ever faithful be.

May ninety years of striving
Thy Blessed will to see,
Make us today more earnest
In living close to Thee.

—Mrs. Oliver K. Maurer.

sation which that would necessitate, would occupy all their energies for years. For a whole generation the attention of the bishops and clergy would perforce be distracted away from the one thing that is really vital—the building up of the daily life of the nation on the moral teaching of Christ." Following upon a letter from the Secretary of the Baptist Union of Great Britain and Ireland, asking that if the Prayer Book Measure cannot be divided into two, the controversial part being separated from that on which there is general agreement (and it cannot), "it should be replaced by a Bill

need of most parents, for it has to be recognized that the outward forms of religion which once had a place in every Christian household in this country have to a great extent passed away. The solemn institution of family prayers has all but ceased to exist, and many parents do not at all believe, as parents believed when I was a young girl, that it is necessary to go to church twice on Sunday. I do not altogether disapprove of Sunday being held more lightly than it used to be. Those things which in my childhood days would have been considered to be enormities, such as Sunday games and country walks, must be regarded in a different light today. I do not, for instance, see anything immensely wrong in playing a game of tennis or golf on Sunday. The whole idea of religion has changed, and, although they do not make a show of it, I believe that the younger generation are really very deeply interested in religion. Even if they do not approach Him from a purely devotional standpoint, young people today are tremendously interested in Christ the Man. They are, however, frankly puzzled by all the different ideas about religion that are expressed in this transitional age." To those parents who are in doubt as to how first to convey the idea of God to their children Mrs. Hughes says: "Teach them first of all to say simple prayers." Even if they do not understand what they mean, "they will, merely by learning to address their thoughts to an unseen Being, gain a sense of the existence of the spiritual, of that mystical Presence to which they may appeal for help in all their troubles. The first fundamental religious idea which should be instilled into a child's mind is that God is a loving Father who will always be ready to help and comfort—who will always be a true Friend."

Dean Inge on Quakers

In his latest book, *The Church in the World* (Longmans, 6s.), Dean Inge pays a notable tribute to the Quakers. He is convinced that the Quaker type of belief and practice will be of great and increasing importance in what remains of the twentieth century. "Its influence already extends far beyond the narrow limits of the Society of Friends. For it is in this Society it seems to me, that the spirit of Protestantism has found itself more completely than in the larger Reformed Churches. It is more invulnerable than any of them on the side of intellectual difficulties, though it shrinks at once under any cooling of the spiritual life itself. Its philanthropy is disinterested; it has hitherto never tried to make a deal with a political party; and it steadily refuses to appeal to those sub-Christian religious tastes and instincts which are so strong in the population at large. I could hardly join the Society of Friends myself, not only because I value the Sacrament of Holy Communion as administered in the Church of England, believing it to be a special means of grace, but because I cannot agree with the Quakers that 'force is no remedy,' and that capital punishment is wrong. A gardener has a right to weed his garden; and our national garden unfortunately contains a good many weeds which I should like to see torn up by the roots. But I do not hesitate to say that in my judgment the Quakers are the truest Christians in the modern world." In regard to the scientific view of the world, Dean Inge regards it as frivolous or dishonest to deny that there are important outstanding questions at issue between science and theology. The Church, he insists, must come to terms with the scientific view of the world, and he sees no reason why there should be any permanent antagonism between them; he thinks that a reconciliation is much nearer than it seemed to be fifty years ago. The volume contains some of the

best of Dean Inge's recent serious work. He had intended to include in it at least part of his Lyman Beecher lectures at Yale on the Social Teaching of the Church, and he would have been glad of the opportunity to thank his American hosts "for the generous hospitality and friendliness which made my visit so agreeable to myself"; but he treated the subject historically, a plan which demanded a larger book than a course of eight lectures, and much more research than he could find time for in a single year. He has therefore decided to leave the lectures unpublished. For many people Dr. Inge is the most lucid and convincing of Modern Churchmen. He packs more into a sentence than some writers do into a volume.

Divine and Human Interaction

There is so much unsettlement and apparent disorder all over the world—in international relations, in the affairs of individual States, and in organizations within those States—that thoughtful observers can hardly help wondering how far human beings are responsible for these conditions, and how far, if at all, they are essential to the cosmic process and beyond human control. Most people find it impossible to trace any connection between certain distressful happenings, such as earthquakes and other disasters (if such they be) of nature, and human responsibility. Some catastrophes, such as the Great War, within the human family are on so vast a scale and have such an appearance of inevitability that it becomes a debatable question whether they could have been averted by any individuals or collection of individuals. Such appalling occurrences, in which humanity seems to be thrust against its will to disaster, suggest the idea that an external malign power is at work, and encourages belief in a devil of great subtlety and power, such as figures in the Bible. If such a being exists, humanity should certainly combine to defeat his baleful purposes, instead of furthering them by mutual suspicion and hatred, destruction and slaughter. It may be, probably is, impossible to determine the exact degree of the ability of men and women to control events, great or small, and for practical purposes it is not necessary to know it. What is certain is that, individually and collectively, we have considerable power of influencing the course of human affairs and that we ought to seek to exercise it in what seems to us to be the right way to-

wards the best ends. More than that we cannot do. The Eternal Spirit is continually manifesting itself, sometimes in surprising ways; we should study its manifestations and strive to bring ourselves into harmony with them. It is quite clear that in the Divine scheme of things there is no place for stagnation. Movement, development, progress—within our finite limitations, even if there can be no such thing as absolute or infinite progression—is the characteristic note of the Divine method, and all the motion and action, especially when it is the result of what appears to be the choice of individuals who have free will, is attended with risk, the possibility of either good or evil results, not only for the person who chooses, but also for others. There are limits to human powers, and at our present stage of development we may be thankful that this is so. We can assume that the main stream of human history is directed from above, even if those who take part in the world-drama have certain freedom of action, like a bird in a cage, and also we can pray that when things go wrong they will be overruled for good.

Methodist Union

When Beelzebub heard that the throw of the dice

Had defeated Methodist Union,
He feasted his lords on cold water and ice
Supplied by the Wesleyan Communion.

—By Richard Tucker, in "The Yorkshire Observer."

Despite a temporary setback, the movement for the reunion of the three branches of Methodism in Britain steadily advances. The recent vote of the Wesleyan Conference has been misunderstood by many outside that body. The present position and progress of Methodist Union has been compared to the eclipse of the sun. The failure to obtain the necessary 75 per cent majority at the Conference is only a passing shadow. In all essentials the position is better than it was before. By a majority of 71.4 per cent the Conference declared the union of the three Methodist Churches to be its avowed policy. By a similar majority it authorized the Committee to take the steps necessary to approach Parliament with a view to securing an Enabling Bill. Finally, it has appointed a Committee, not to discuss whether union is to come or not, but to find how the accepted scheme can be carried through with greater unanimity. In the end the delay is likely to be an advantage, because union, when it comes, will be by agreement, and not by the victory of one party over another. Dr. Charles Brown remarks that the gratifying feature in the situation is the absence of bitterness; there have been no harsh expressions on either side. There is a fairly universal conviction that union is bound to come. It is impossible that a minority of little more than 25 per cent in the Wesleyan Church should determine the future of British Methodism. The "Church Times" hears that the prospect of Methodist reunion is "encouraging a return to the Church from which the first Wesleyans should never have seceded. The secession was an immeasurable loss; the return would be an incalculable gain." Dr. Brown, who is a Baptist, and travels much around the country, testifies that Wesleyan Methodism is making more progress in England than any other Free Church. "The denomination is so well and compactly organized, and its affairs are so well managed. Wherever one goes in new neighbourhoods one sees that the Wesleyans have been alert to secure sites in favourable positions for new Churches, and the Churches generally are handsome and attractive buildings. Connexional Churches have an enormous advantage in this important matter over loosely-knit denominations like the Baptists and Congregational. Their building operations de-

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pend for the most part on the people on the spot, and unless these Churches are to fall behind in the race of spiritual service to the nation they must form on a broad basis a Church extension fund. The Baptists are at present engaged in the gigantic task of raising £300,000 for a superannuation fund for their aged or disabled ministers and it is hoped to get the fund operating by January of next year."

English Visitors to America

The Rev. Arthur Pringle, of Purley, an ex-Chairman of the Congregational Union of England and Wales, is spending two months in the United States under the

auspices of the Committee of Interchange. His engagements include sermons and addresses to various universities, colleges, Churches and Clubs; New York, Boston, Chicago, St. Louis, Minneapolis, Cambridge, Dayton, Ohio, Washington, are among the places to be visited. He is addressing the famous Sunday Evening Club at Chicago; spending a week at the King's Chapel, Boston, lecturing each day; the Annual Meeting of the World Alliance at St. Louis, November 10-12; and from December 7 to 9, inclusive, the Annual Meeting of the Federal Council of Churches of Christ in America. He leaves New York for England on December 10. Miss Royden will spend more than three months in United States at the beginning of 1928, January-April. The last three weeks will be a holiday in California, and till April 18, when she addresses the National Convention of the Y. W. C. A. Immediately afterwards she proceeds to Honolulu, New

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Zealand and Australia. She sails for Japan towards the end of July and reaches China at the end of August. She hopes also to go to India, and may possibly visit the Holy Land.

NEWS IN BRIEF

NOTICE!

Pastors—Please take notice! We are having printed some extra copies of the Centennial Anniversary Number of the "Messenger." We will fill new orders at the 10c per copy rate for this special issue. Let us have your requests promptly. Our orders now stand for about 7,000 extra copies. First come, first served.

A REAL VETERAN SPEAKS

I have been a reader of the "Messenger" for three-quarters of a century or more. For 65 years I have been a subscriber. My first contribution for publication appeared in its columns in 1853. It consisted of stanzas on the death of a dear sister, which our pastor, Dr. Geo. W. Aughinbaugh, was kind enough to hand in for publication with his obituary notice.

It has always been an excellent paper, but never better than now. After 75 years of reading, I still devour its editorials, together with many of its contributed articles with avidity. I boast of being one of the oldest readers and contributors to its columns today. And the editors, except on two occasions, have humored me enough to publish my articles, however poor. God bless the "Messenger," its readers, its contributors and editor. And may it continue to bless the Reformed Church for centuries to come!

—Samuel Z. Beam, D. D.

The Rev. John W. Buck, of Yonkers, N. Y., was a pleasant caller at the "Messenger" office.

Recently the Board of Ministerial Relief received a bequest of \$500 from the estate of Marie Thierolf, Cleveland, Ohio.

St. Paul's, Stowe, Pa., Rev. Walter D. Mehring, pastor, contributed \$40.77 toward the State College project on Home Mission Day.

Rev. William H. Snyder, Stoyestown, Pa., writes that it was a pleasure to preach the Thanksgiving Day sermon at the Union Service held in the Lutheran Church, Nov. 23. The worshippers manifested deep interest in the service.

Rev. G. R. Potter writes: "The 'Almanac and Year Book for 1928' is surely full of interesting and instructive information which every member of our Church

should eagerly appropriate. It should be referred to frequently and carefully because of the encouraging facts it contains. I congratulate the Board on its contents and its arrangement. We may be proud of it as pastors and laymen."

The Consistorial Conference of the congregations of Lansford, Summit Hill, Mahoning Valley, Lehighton and the Packer-Dinkey Charge, meet Dec. 1, and among those scheduled to take part will be Revs. H. Jerome Leinbach, R. E. Wilhelm, E. W. Kohler, John O. Reagle, D. D., F. D. Slifer, R. S. Weiler, and Nevin C. Harner, and Elder J. David Miller, of Allentown.

The Holy Communion was observed in Zion Church of the Paxinos-Augusta Charge, Rev. Oliver F. Schaeffer, supply, on Nov. 20. 87% of the members surrounded the Lord's Table, and made an offering of \$55 for Classical benevolence. The major part of the Apportionment is already paid and the remainder confidently assured.

This 52-page issue of the "Messenger" had to go to press on Saturday in order to get it completed for distribution at the usual time. This accounts for the absence of some late news. The change in the "Volume Number" and the "Whole Number," indicated on page 3, was made to conform with the facts and to correct a mistake made some years ago.

Zion Church, Lehighton, Pa., Rev. Paul R. Pontius, pastor, is planning a "White Gift Christmas Service" for Christmas evening, and a "Candle Light Service" at dawn on Christmas. The S. S. service will be on Christmas Eve, Holy Communion will be celebrated the first Sunday of the new year. There will be a Watch Night Service as usual. Men's Club met on Nov. 25. "Health in the Home" was the subject discussed at the parents' meeting on November 22.

Good morning, friends! Have you sent a bit of Thanksgiving to help pay for that

necessary Electric Refrigerator at Hoffman Orphanage? Good news—the machine has been installed, and it is working "just grand." The boys and girls, as well as those in charge of the Home, are delighted. But—\$400 is needed to pay all bills. Let's wipe this out within the next week or so. Please send your check at once to Paul C. E. Hauser, 4002 Fernhill Ave., Baltimore, Md., and it will add to your own happiness to do this fine thing.

First Church, Bethlehem, Pa., Rev. A. H. Schuler, pastor, celebrated its 60th Anniversary on Nov. 20. The pastor reports that Dr. James W. Meminger was the preacher of the day and was used in the power of the Spirit to give a most helpful and inspiring sermon. Rev. Dr. J. F. DeLong took part in the service. A large offering was received. In the evening, the pastor preached a Thanksgiving sermon and the services of the day were closed with the people feeling that it was good to dwell in the House of God.

A pair of brass candelabra was presented Trinity Church, Mercersburg, Pa., Rev. C. B. Marsteller, pastor, by Mrs. Harold Winchester Byran in memory of her mother, Mrs. Alma Tidd Johonnett. The Christian Endeavor Society has purchased for the use of the Church an Acme Model S. V. E. Motion Picture Machine and Stereopticon. The annual Thank-Offering service was held by the Harbaugh Missionary Society on Nov. 20. The pageant, "A Magic Thank-Offering Box," was given by

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the members of the Society. "Messenger" Week was observed from Nov. 27 to Dec. 4.

In Grace Church, Phila., Pa., Rev. U. C. Gutelius, pastor, the annual Every Member Visitation will be held Dec. 18, between 2 and 5 P. M. The Student Deaconess, Miss Irene Molnar, is actively assisting in the work of Grace Parish. Holy Communion was celebrated on Nov. 27. The budget of Grace Church for 1928 will be \$11,663, of which \$3,372 is for benevolences. On Christmas Day there will be a Dawn Service at 6 A. M., a Christmas cantata at 10 A. M., S. S. lesson by advanced departments at 11.15 A. M., Christmas program by Primary Departments at 11.15 A. M., and Christmas Service by advanced departments of the S. S. at 7.45 P. M.

The Zion Church, Nanticoke, Pa., Rev. Robert W. Huecke, pastor, had a very fine service last Sunday morning, when 11 more members united with this Church. This makes a total of 150 new members to be admitted into fellowship with our Church so far this year. We have the promises of 48 more people to unite with us before the end of the year. Our congregation made the Every Member Canvass, using the material as furnished by our Executive Committee. The result of this Canvass will enable us to enlarge our budget by at least \$2,000. In the evening when a report was made to the congregation, it was graciously and joyously received by the people who filled the large auditorium completely.

One of our ministers in Wisconsin writes to the Board of Ministerial Relief, and says: "I am sending you a gift of \$5 from a poor woman who has to make her living by working out and doing housework. I really felt ashamed when I received this gift. The well-to-do and the rich seem to be responding with apathy or not at all. Last year I received from the richest man in this congregation 50c as his contribution to this same fund. If all of our Church members would contribute to the Ministerial Relief Campaign as much proportionately as this poor Wisconsin working woman, our Board of Ministerial Relief could adequately care for the veteran ministerial servants of our Church. Our people have the money to do this, but they do not think."

On the evening of Nov. 16, the Fathers and Sons of Zion's Church, Ashland, Pa., Dr. I. M. Schaeffer, pastor, enjoyed an unusually delightful banquet. The superintendent of the Sunday School, Charles Seiler, was toastmaster. A male quartette consisting of Messrs. Gearhart, Davis, Lasser and Boyer sang several selections and Carl Lasser sang a solo, with great acceptance. Geo. F. Rentz, cashier of the Ashland National Bank, in a few happy words, introduced the speaker of the evening, Roy E. Brownmiller, of Pottsville, Commissioner-elect of Schuylkill County, whose address was a challenging one, faultlessly delivered and enthusiastically received by the fathers and sons. Toasts were given by H. Fred Lauer, H. A. Hoffman, assistant superintendent, M. F. Waldner, Oscar E. Weller, Dr. G. W. Ressler, A. M. Keim, Geo. W. Gearhart, Clerk of the Courts, A. P. Lauer, Deputy Sheriff, Burt J. Hasenauer, Deputy Coroner, Charles W. Sener, William Walter, William J. Geating, of Frackville, Lawrence E. Rudisill, manager of the Woolworth Store, and the pastor. More than 180 fathers and sons enjoyed the feast of good things, which the Betsy Ross Circle served. This was Ashland's banner Father and Son Banquet.

In the Greencastle, Pa., Charge, Rev. G. E. Plott, minister, Thank-Offering services have been held in both Churches by the Woman's Missionary Societies, with splendid attendances and offerings. At Grace Church the pageant, "A Magic Thank-Offering Box," was rendered by the So-

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ciety of Trinity Church, of Mercersburg. The series of illustrated studies in the Life of Christ are drawing splendid audiences. An average of about 100 children have attended the Children's Hour in both Churches on Wednesday and Thursday evenings preceding the illustrated study. The Every Member Canvass was made by Trinity Church Nov. 27th and will be made by Grace Church on Dec. 4th. On the evening of Nov. 25th a reception to Miss Ruth Henneberger, a member of Grace Church, who has recently returned from China, was given by the Young Woman's Bible Class. Dr. A. R. Bartholomew was the speaker. Miss Henneberger gave the address in Grace Church at the morning service Nov. 27th. The pastor of this charge preached the sermon at the Union Thanksgiving service in the First U. B. Church. About 400 men of Mercersburg Classis assembled in Grace Church on the afternoon of Nov. 13th in a service of fellowship and praise. Addresses were delivered by Mr. J. Q. Truxal, Mr. Beverly Foltz and Dr. C. A. Brown.

and 4 P. M. These lectures are open to the public.
George W. Richards,

President.

MEETING A FUNDAMENTAL NEED

Judge Nathan G. Moore, one of the most distinguished of living Presbyterian laymen, recently said: "The two startling things in our denominational history are: 1, the decrease in number and influence of our Church papers; 2, the total loss of influential contact between our great Boards and the Churches themselves."

Probably the relation of the two is cause and effect—at least Judge Moore thinks so. The Presbyterian Church, having no official weekly, and only a few struggling non-official organs, is indeed pitiable. With the secular press increasingly aggressive, and reaching out, clumsily, but energetically, into the religious field, the independent Church paper, like all merely cultural journals, is having a difficult existence. Yet the denominational paper never had more convincing reasons for its existence. It ministers to the spiritual life of its readers; it broadens their knowledge of Church affairs and deepens their interest; it combats the materialistic, sensual and secularized tone of human life. Good Literature Day is the day to secure an abundant entrance of the paper into an enlarged number of Church families.—The Christian Advocate.

NEWS IN BRIEF

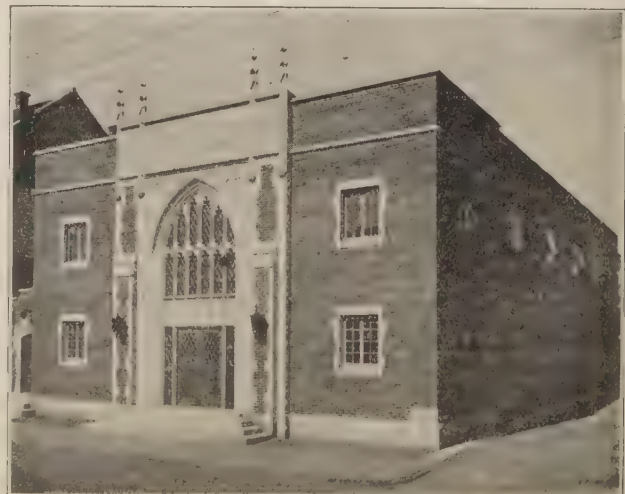
(Continued on Page 35)

NOTICE

The Swander Lectures will be delivered in Santee Hall of the Theological Seminary, Lancaster, Pa., by the Rev. Charles W. Gilkey, of the Hyde Park Baptist Church, Chicago, Ill., on "The Compass of the Christian Gospel." The dates and hours are as follows: Thursday, Dec. 8, at 11 A. M. and 4 P. M.; Friday, Dec. 9, at 9 A. M., and Tuesday, Dec. 13, at 11 A. M.

A NON-CHRISTIAN CHINESE COMMENTS ON THE CHURCH IN CHINA

A non-Christian Chinese gentleman re-



Church School Building of Immanuel Church, Indianapolis (See article on Page 39)
Rev. H. S. V. Shinn, Pastor

cently said: "Your religion is going slowly in China at present, but give it ten years more and it will go like wild-fire. I have been wondering why Christianity does not spread more rapidly at present and I have come to the conclusion that there are three changes that will have to come in the Church itself: The first is that the converts must not flock to the foreign compound, but must stay in their own families and among their old neighbors, and show by their lives that their belief is real. The second is that the Christians must tell their doctrine more. The third is that the Christians must prove to the people that they believe in their doctrine by giving more money."—China Christian Advocate.

A LETTER TO THE EDITOR

Reading, Pa., Nov. 22, 1927.

Dear Bro. Leinbach:

Your fine address to our people of St. Paul's on the 18th inst. was greatly appreciated by them. The address revealed an honest, though painful, view of some conditions in our Reformed Church. Such a statement to a body of Church people, showing that they are falling behind in their giving and increase of membership as compared with some other denominations working parallel with them is wholesome and stimulating toward improvement and is good for an approaching Every Member Canvass. Our St. Paul's congregation, I am happy to say, is paying its apportionment as handed down by the Synod. It has always paid its apportionment in full.

The general conditions as you stated them demand serious thought to determine the reason, and action to apply the remedy. May I with the kindest intentions and humbly, realizing the great variety of opinions, state here a few thoughts on the subject.

As a denomination, observed since I was a boy about 12 years of age, say 65 years in retrospect, it seems to me that we are never quite able to present a solid and united front, on account of differing opinions. When I was a boy, our differences were on Liturgical questions; which caused a split in our Green Street Church, Philadelphia, of which I was a member. When I was a young man, the Higher Criticism, involving fundamental portions of the Bible, was a disturbing element. In these latter days, Modernism so-called, Evolution, etc., the discarding of miracles and casting doubt on many portions of the Bible, are causing much discussion and controversy. All these disturbing and fruitless opinions have taken much valuable time and effort, which could have been applied in the nobler purpose of preaching the simple Gospel of Jesus Christ, "the power of God unto salvation."

It seems to me that some of our brethren regard it of more importance to keep on defending their intellectual, scientific opinions, causing doubt in the minds of the young, rather than to preach the spiritual and simple gospel they so much desire and need, prepared for them through the unsearchable riches of Christ, to make them strong in the Spirit and in power, to do the work of His Church. Should we not all pray and work for a consecration of life, so that we all might grow in faith, humility, devotion, simplicity and self-sacrifice, fulfilling the law of Love to God and our fellow-men?

Is there any doubt if this were the united purpose of our Church, she would grow in numbers, in spirit and power, and all our work and benevolence would be amply provided for, and we would be a victorious Church, instead of lagging behind. This may all be old news, but it seems to be needed, Mr. Editor. How can we begin to emphasize "the old, old



The Magnificent New Plant of the Greater Grace Reformed Church, Akron, Ohio

story," and to disregard the poisonous opinions of men?

Sincerely yours,

Wm. H. DeChant.

Great Days at the Greater Grace Church, Akron, O.

The Dedication Services of the magnificent new plant of Greater Grace Reformed Church, Bowery and State Streets, Akron, Ohio, Rev. Orris William Haulman, pastor, were held on Sunday, Nov. 20, with special services following during the entire Thanksgiving week. This is undoubtedly in many respects the most complete plant in our denomination, costing about \$280,000. It is a great achievement, for which the aggressive pastor and his loyal people are to be sincerely felicitated. This flourishing congregation, which now numbers almost 1,400 members, carries an annual budget of \$26,125, in addition to the building fund pledges, and pays its full apportionment every month. The Dedication Services were in the highest degree impressive. Under the leadership of Mr. William P. Sheehy, precentor, and Mrs. Charles W. Berry, organist, a vested choir of almost 50 voices rendered splendid music during the week, and were assisted by Miss Clara Heudorf, harpist. The dedicatory sermon on "The Pre-eminence of Christ," was preached by Dr. Paul S. Leinbach, Editor

of the "Messenger." A Service of Dedication to Christian Fellowship was held at 2.30 o'clock. Revs. William E. Troup, H. B. Diefenbach, F. W. Kirkpatrick, Stephen E. Keeler, Henry S. Gekeler, D. D., George A. Snyder, D. D., H. Nevin Kerst, D. D., D. Hagelskamp, D. D., George M. Smith, and the pastor, all took part in the program. The Chapel Dedication Service, at 6.15, under the auspices of the Christian Endeavor, was led by Herman A. Klahr, Executive Secretary of the Ohio C. E. Union. There was a special recital by Edwin Arthur Kraft, organist, and Marie Simmelink Kraft, mezzo-contralto. On Monday evening, Nov. 21, special tours were conducted through the building and a special program honored the builders at 8.15. At the Dedication to Religious Education and Young People's Work, on Nov. 22, Rev. Dr. J. O. Reagle, a former pastor, presented the message. A Men's Banquet was held on Wednesday evening, with a musical program presented by the orchestra. Responses to Charles E. Smoyer, toastmaster, were given by J. A. VanDis, F. A. Seiberling, H. S. Firestone and E. D. Fritch. On Thanksgiving Day the Union Thanksgiving Service of the Akron Churches was held at 10.30 A. M., and at 7.30 missionary introductions were made to Rev. Herman A. Klahr, Miss Elizabeth Miller, Dr. and Mrs. Elmer Zaugg, Rev. and Mrs. Carl Kriete, all active in missionary work at home and abroad. The message was given by Dr.

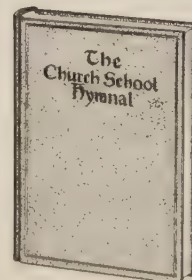
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Second Row: Peck, Swinehart (J. A.), Casselman, Pfahl, Britton, Gerber, Neiswanger, Haslet, Willems.

Third Row: Wirth, Kreinberg, Klahr, Baughman, Hunsicker (Horace), Haulman, Hobach, Hilbish, Weiss, Himebaugh, Hoffmeyer, Koplin.

Back row: Smoyer (F. O.), Wright, Newbauer, Caspari, Glass, Laudenslager, Higley, Bixler, Smoyer (C. E.).

Rufus C. Zartman, a former pastor. Rev. Dr. C. E. Miller gave the address on Nov. 25, at the service of Dedication to Wholesome Recreation. A very interesting playlet, "The Great Awakening," written and directed by Miss Ruth Neiswanger, was presented by the young people of the Church. On Sunday, Nov. 27, messages were given by Rev. Dr. E. P. Herbruck, a former pastor, and Rev. Dr. H. J. Christman, at the morning service, which stressed Dedication of Life. At the Thank Offering Service in the evening, the address was given by Dr. J. O. Reagle.

The new edifice is in a somewhat modified Italian Romanesque, a style particularly adapted to the location and requirements, with its round arched windows, deep revealed ornamental doorways, jagged courses and projecting brick work. The corner Campanile, with space for chimes, is surrounded by stone colonnade and brick arches, supporting cornice and roof. The interior has been carried out in the same design with vaulted ceiling, wrought iron rails, dark stained glass windows, blending admirably with the wall decorations, and Romanesque ornament in polychrome, giving a soft and mellow effect. The beautiful Rose Window is particularly noteworthy, and is emblematic of "the Kingdom of God."

Though viewed as a single unit from the outside, it is really a two unit building on the inside. The front portion has two floors, the Church auditorium and the social hall. The rear portion has four floors, the larger part of which is used for the Church School. This latter unit has been named "The W. J. Frank Hall of Religious Education," in honor of the late Elder Frank, who was Superintendent of this School for over 40 years. This unit contains a Chapel, as well as complete equipment for the various departments of the Church School, the women's work rooms, Boy Scout "Treasure Trove," Church parlors, offices for the pastor and Church Secretary, etc. The sweetly-toned organ is a great three-manual instrument with 2,315 pipes, a harp of 49 bars and chimes of 20 bells, and is made by the A. J. Schantz Sons' Organ Company of Orrville, Ohio. The splendid echo organ is placed above the balcony. The pulpit furniture is most artistic and the large Communion table is placed centrally on the platform with the pulpit and lectern to the right and left.

The entire effect is not only attractive, but worshipful, and it is no wonder that pastor and people are greatly pleased with the result of their devoted efforts.



The Rev.
Orris William Haulman,
Pastor of Grace Church



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OUR COVER

We hope you will like it. Its symbolism is very simple, and yet, we believe it to be most appropriate for conveying to others the spirit of our Anniversary copy.

First, the Angel Messenger. One of Fra Angelo's angels. Just as the heavenly choir heralded "good tidings of great joy, to all men of good will," so our "Messenger" enters the homes of our Reformed Church families, bearing good tidings that should bring great joy to all of God's children. The Kingdom is being established and enlarged. The Church of the Christ is moving forward, hand in hand, with hearts beating in harmony with the songs of angels' voices.

"A Sower Went Forth to Sow." "The Seed Is the Word of God." Through all these centuries of Christian history; through the century of our own Church history, largely written on the pages of the "Reformed Church Messenger," our Church has had an untiring servant. Its steps have never faltered, and it has ever

faced the future hopefully and joyfully, ever sowing the seed, His Word.

"How Readest Thou?" was the question asked of the lawyer by our Saviour. What are **you** reading today in your homes? This, too, is a most serious question, and can only be answered when every Christian family takes account of the sort of literature found in its home. Is your Church paper there? If not, why not?

Finally, the "Messenger" is and always strives to be the "Pastor's Assistant." The pastor may not be able to make frequent visits to your home, but his Assistant will come every week, telling you of the activities of your Reformed Church. Telling you of its needs, its hopes, its fears and its victories. Just sit down long enough with the "Messenger" until, through your eye-gates, its messages are transmitted and you discover an enlarged vision is yours. Anew, you hear the message of peace and good will; anew, your heart is opened and made ready to receive the good seed, which is the Word of God.

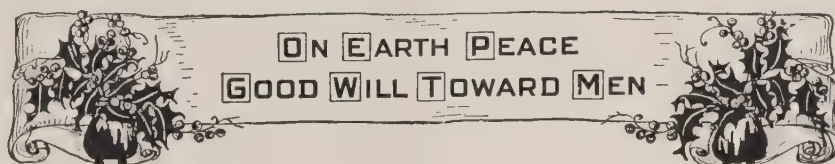
—Ambrose M. Schmidt.

GOLDEN WEDDING ANNIVERSARY

There are some families in America that are a perpetual source of inspiration and blessing. There are some lives that have been enriched by high ideals and Christian service. There are whole Churches that rise up and call them blessed. It was the privilege of the writer to be the guest in such a home on the golden wedding anniversary of Dr. and Mrs. A. E. Dahlman on Sunday, Nov. 13, at Park street, Springville, N. Y.

The house was decorated with great bunches of golden chrysanthemums and wedding bells. Gifts, good cheer, and best wishes pervaded the atmosphere. It was a day never to be forgotten, fragrant with the memories of the yesterdays of life. One felt that here were two veterans of their Lord and Master grown young together in years of devoted Christian service.

There were love and greetings from five children. Four who were absent sent tokens of remembrance. Congratulations were received from congregations which Dr. Dahlman had served in Philadelphia, Buffalo, also from the Ministerial Asso-



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ciation of Buffalo. All this was a surprise to the doctor and his wife, in view of the fact that no invitations had been issued. It was planned to spend the day in quiet meditation of the past. The good of yesterday will ever return however in answer to the great spiritual laws of God. For was it not Mrs. Dahlman's 68th birthday?

Among the guests present were the following: Mr. and Mrs. A. J. Dahlman, of Buffalo; Mr. and Mrs. Herbert Dahlman and sons, of Akron, Ohio; Mr. and Mrs. Guy A. Bump and family, of Springfield; Mr. Oscar Dahlman of Milwaukee, Wis.; Mrs. Henry Kleinfeldt, of Rochester; Rev. J. L. Burnett, pastor, M. E. Church, Sardinia, N. Y.

Many letters of congratulation and cards of greeting were sent. All were sincere testimonials of the esteem in which Dr. and Mrs. Dahlman were held by their many friends and well wishers. None were more tender and loving than those which came from their own sons and daughters, and some from many who doubtless loved them as parents in the spirit. As the writer came away he felt, surely the life of a Christian minister and a devoted wife cannot be measured in terms of ordinary investment or remuneration.

Some of those tokens of love were gold—gold, the symbol of refined purity. One could see in these lives the golden gleams of service, refined by trials and sorrows, and yet the youth present that day were inspired with the testimony of Dr. Dahlman that God had been good to him and his dear partner through life, and that the joys of life more than compensated for its sorrows. Yes, Dr., we think we know what you mean—those of us in the ministry—for to be great is to be good, and he who would save his life must lose in Christian love and service. May God bless you more and more until you come to His everlasting Kingdom!

—J. L. Burnett.

BETHANY ORPHANS' HOME

Rev. C. Harry Kehm, Supt.

TREATS

For some years the Home has received annual treats about this time of the year. The first one to arrive was the oyster treat from a former member of the Board of Managers. Though stricken with blindness, he is still a staunch friend of the children of the Home. He derives as much joy by the giving, as the children do in the eating of the oysters. When the Superintendent received the letter stating that the oysters had been shipped to the Home, he read the name of the sender of the letter, in chapel, and asked the children, "What does that name mean for us?", and immediately a chorus of voices rang out, "Oysters."

Well in due time they arrived, were opened, prepared by the helpers in the various cottages, and certainly were enjoyed not only by the children, but by children of older growth.

Then on Tuesday, before Thanksgiving Day, the crates of chickens arrived from the Heller's Congregation, Lancaster County. These good people have collected a sufficient number of chickens annually for our Thanksgiving dinner. When the wagon that had been sent to the depot to get the crates arrived on the grounds, there was a general "Hurrah for the chickens." We certainly appreciate these fowls and trust that the good friends at Heller's find joy and blessing in the giving of them.

But Thanksgiving Day is not to be chiefly a day of eating, but an expression of Thanksgiving to our Father, God. So in the afternoon the Bethany Family gathered in the Church for divine worship.

News of the Week

Mrs. H. W. Elson

The American Aeronautic Association will erect a monument to the lost French aviators, Charles Nungesser and Francois Coli, at Le Bourget Field, Paris, whence these aviators started toward New York.

Arthur W. Dunn, National Director of the American Junior Red Cross since 1920 and from 1911 to 1914, died at his residence in Washington, Nov. 15. He was well known in the United States and in the forty-six nations of the world which have Junior Red Cross organizations. The American organization under his leadership developed a membership of nearly 6,000,000 school children.

During the year just ended the Carnegie Foundation distributed more than \$1,300,000 in retiring allowances and pensions. General Sir Arthur Currie, President of McGill University, and President Clarence Little of the University of Michigan, were elected members of the board to succeed President Alexander C. Humphreys of Stevens Institute, who died on Aug. 14, and President Henry Churchill King, who retired on Sept. 1.

According to a recent report Spain has virtually decided to resume participation in the League of Nations once more and take full part in its activities. Primo de Rivera is likely to be the next delegate and will go to Geneva in person.

The Liberal Gen. Juan J. Estrada, who led the revolution in Nicaragua against the dictator, General Jose Santos Zelaya, has been appointed Governor of the Bluefields Department in accordance with the agreement with Henry L. Stimson, President Coolidge's personal representative in the negotiations which led to the termination of the civil conflict in that country.

The White House and the grounds surrounding it are worth about \$22,000,000, according to an estimate by Tax Assessor William P. Richards of the District of Columbia. The Federal properties, the Capitol, the estimated value of which is put at \$53,000,000, and the Treasury Department building, estimated value, \$23,000,000.

Officials of the American Federation of Labor will appeal to President Coolidge and Governor John S. Fisher of Pennsylvania to prevent alleged invasions of the rights of miners in the bituminous coal fields of Pennsylvania and Ohio by injunctions handed down by State courts.

According to a recent election Denver has gone on record as favoring modification of the Volstead law. S. Harrison White, Democrat, former State Supreme Court Justice, was elected to Congress on a "wet" platform. The election was to fill the unexpired term of the late William N. Vaile.

The Cuban House of Representatives passed a bill granting a pension of \$500 monthly to the widow of Major-General Leonard Wood, U. S. A. General Wood was Military Governor of Cuba from December 13, 1899, until May 2, 1902, the date of the transfer by the United States of the Government of Cuba to the Cuban Republic.

Moulay Youssef, Sultan of Morocco, died Nov. 17 in the Imperial Palace at Fez at the age of forty-six. He was a "direct descendant" of the Prophet Mohammed and held strictly to the tenets of the Mohammedan faith. His third son, Mulai Mohammed Ben Armalah, was proclaimed his successor—a boy of 14 years.

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Name Address

the famous Encke's comet as it approaches the spot in its orbit nearest the sun has been taken by Professor G. Van Beisbroeck of Yerkes Observatory, University of Chicago. The comet was discovered 141 years ago by Mechain of Paris. Thirty years later the German astronomer, J. F. Encke found the comet was periodic.

President Coolidge in an address Nov. 17 before the Union League of Philadelphia, declared that America was entering upon a new era of prosperity, expansion of its resources, the furthering of international peace and closer accord between the United States and the rest of the world.

More than one million Victory medals for service in the World War have been awarded by the War Department.

According to reports at the Treasury of the United States, the new degree of D.H.D., or "Doctor of High and Dry," has been awarded to twenty-five special agents, who have been attending the first term of the Government's prohibition school, which opened on Nov. 1. The agents took a course in "General Enforcement Problems," Dean Seymour Lowman, who also is Assistant Secretary of the Treasury in charge of prohibition enforcement, has announced that the second term, a post-graduate course dealing with "specific enforcement problems," would open Nov. 28.

The Anti-Saloon League of America expects to spend \$5,000,000 in the next five years through a \$1,000,000-a-year budget, has been announced by Dr. Howard Hyde Russell, Associate Superintendent and one of the league's founders.

The property damage of the tornado Nov. 17 in Washington is put at \$1,000,000. Hundreds are homeless in the capital and neighboring Maryland and Virginia towns. The Red Cross has been designated to handle all family aid and reconstruction measures. That organization is now succoring nearly 60,000 victims of disasters in fifteen states.

Heroism and distinguished achievement during the Nicaraguan revolution by eleven officers and men of the Navy and Marine Corps have been recognized by President Coolidge in the award of decorations announced at the Navy Department Nov. 20.

France filed the Yugoslav treaty with the League of Nations at once in order to appease Italy. The League officials, cognizant of the terms of the treaty, de-

clare it to be entirely within the League regulations and that there is nothing in it to cause Italian misgivings.

Automobile accidents were responsible for 686 deaths in seventy-seven large American cities in the four weeks' period ending Nov. 5, 1927, the Department of Commerce has announced. Fatalities from automobile accidents for the year ending Nov. 5 numbered 6,965.

The disarmament meeting opened at Geneva on Nov. 30. A special commission was appointed to consider fleet limitation without summoning another special conference. It is noted that England, the United States and Japan are taking part in the Geneva meeting.

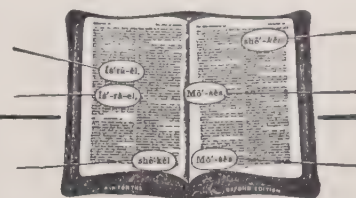
The Soviet Government of Russia is preparing to adopt American methods in the manufacture of steel and has contracted for the construction at Makieffka, in the southern part, of a steel mill at a cost of more than \$20,000,000.

Pure potash and other important salts, valued at \$1,200,000,000,000, are supposed to be found in the Dead Sea. To extract these the water will be evaporated by the sun in huge pans. Steam shovels hauled by tractors will be used and electric power for chemical works will be generated by falling water. Palestine will be thus transformed, it is said, from a primitive pastoral and agricultural country into the seat of a rich and great chemical industry.

By an overwhelming vote the members of the House Ways and Means Committee Nov. 21 decided to recommend a total tax reduction of \$250,000,000 or \$25,000,000 more than Secretary Mellon suggested when he appeared before the committee recently. Only a few members, all Republicans, voted in the negative. The inheritance tax is to stay.

The Phila. Sesquicentennial Exposition organ, which cost originally \$150,000 and is said to be the fourth largest in the world, has been purchased by Cyrus H. K. Curtis, the publisher, and presented to the University of Pennsylvania.

Discovery of a new comet with the aid of photography has been announced by Drs. A. Schwassmann and Wachmann of the Hamburg Observatory, Germany. These astronomers have also discovered a new star, which will be called Novia Orionis. It is increasing in light and it may become visible to the naked eye. At present the comet is located in the Constellation of the Fishes.



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gether to depose Ahaz. And one day Isaiah met Ahaz who was inspecting the water supply of Jerusalem to make sure that it would not fail in case of a siege. The king was in great fear of the hostile alliance, but Isaiah assured him that there was no reason for alarm. Jehovah was the protector of Jerusalem. And the prophet challenged Ahaz to ask God for a sign of His power. But the king refused to accept the challenge. He preferred to seek safety in an alliance with

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Third Sunday in Advent. December 11, 1927.

ISAIAH COUNSELS RULERS

Isaiah 37:5-11, 14-20

Golden Text: Thou wilt keep him in perfect peace, whose mind is stayed in thee; because he trusteth in thee. Isaiah 26:3.

Lesson Outline: 1. Politicians. 2. The Prophet. 3. Prayer.

This is our third and last lesson from the Book of Isaiah. True Worship and Right Living were the titles of our previous studies. Genuine piety and real morality, the complementary aspects of true religion. But that was not the distinctive message of Isaiah. It was the common theme of all the prophets. With minor differences they all proclaimed that the only religion acceptable to Jehovah must

express itself in righteous living, and not in rites.

The unique glory of Isaiah was his recognition of God in the affairs of nations. This most brilliant and poetic preacher of ancient Judah was also a great statesman. He saw Jehovah on the throne of the universe, controlling the destinies of all the nations. He knew that the very essence of true patriotism is piety. And that was his message to a world at strife. His nation was threatened with destruction, and the prophet showed his generation the inseparable connection and relation between faith in God and the nation's welfare. He pronounced bitter woes upon the sins that were corroding Judah, and he proclaimed the eternal principles of national stability, prosperity, and peace.

Isaiah was the greatest statesman produced by Judah. At every crisis during his long career he became the counsellor of rulers. Some of the most stirring chapters of his book deal with these dramatic episodes. Thus, in 734 B. C. the kings of Syria and Israel conspired to-

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Assyria, rather than in trusting Jehovah. And so the two parted—the dismayed king putting his trust in the help of Assyria, and the fearless prophet trusting in God (7:1-13).

Several similar scenes are pictured in the Book of Isaiah in which this magnificent statesman appears in all his glory. One of them forms our present lesson.

I. Politicians. Isaiah reached the height of his career during the reign of Hezekiah (727-697). Ominous war-clouds were in Judah's sky at the close of that tumultuous eighth century B. C. Assyria had gradually become the most powerful military empire in the East. Its only rival was Egypt. Both aimed at world-conquest by ruthless might. And between the two the nations of what we call the Near East were kept in constant fear and trembling. It was a great day for politicians and their wiles, for plots and schemes and alliances.

At the beginning of Isaiah's career Sargon was the king of Assyria. It was he who made an end of the northern nation with its proud capital of Samaria (721). And that catastrophe must have shaken and startled Jerusalem, though many of its people, in their stupid blindness and sinful pride, could not see what it meant. Then Sargon died, and his son, Sennacherib, succeeded him. And it appears that at the beginning of his reign he was confronted with a rebellion in the west. Goaded and aided by Egypt, the small nations attempted to throw off the galling yoke of Assyrian oppression. Judah, under King Hezekiah, had joined this rebellion, which was a mad business.

Its madness became apparent when a great Assyrian army, led by Sennacherib, invaded and ravaged the rebellious nations. Our secular and biblical records of this primitive expedition are not as clear and full as one might wish. But we have Sennacherib's own story of the campaign in the year 701, and pretty conclusive intimation that, some years later, he was again in the west, threatening Jerusalem. In all her military history, Judah had never faced a deeper tragedy. Her lands were ravaged, her cities pillaged, and Jerusalem itself was in danger.

That is the setting of our lesson story. We see a blustering braggart, Rabshakeh, and a craven king, Hezekiah. In the preceding chapter (36) we have the dramatic parleys between the Assyrian general and the politicians of Jerusalem. It is a fascinating picture, many times reproduced in the history of mankind. A nation in danger and politicians in a panic! They are at their wit's end. Some advise unconditional surrender; others, resistance to the utmost. Some seek help in an alliance with Egypt. Others see hope in the offer of a huge sum of tribute money. The city was in a panic. The king and his counsellors were in confusion.

II. The Prophet. In this dark hour Isaiah came forward. He had been opposed to an alliance with Assyria. But when it had been made, he insisted upon loyalty to the overlord. And he denounced the folly of a rebellion against Sargon. And now the avenging army was before the gates of Jerusalem, demanding its surrender and threatening its destruction. The people were in confusion; and the princes, in dismay and fear.

Then Isaiah came to the rescue. He had done the same thing in the time of Ahaz, when the allied army under Pekah and Rezin menaced the life of Judah. He assured the king that there was no real ground for fear. Since that day, for several decades now, this truly great statesman had kept watch and ward over the city he loved. Single-handed he had waged a wonderful war against the entrenched wrongs of the time; against the social sins of Judah and against her dead formalism in religion. Alone he had fought against weak kings and wily poli-

ticians. And now, in this crucial hour, he steps into the breach again.

Even while Jerusalem was reeling and seemed about to fall, Isaiah went up and down its streets declaring that the city could not fall. God's temple was impregnable. It was His home and, therefore, inviolable and eternal. Now humanly speaking, there was no likelihood at all of such a contingency as Isaiah expected and predicted. Jerusalem was a city doomed and lost. But the doom was suspended. Sennacherib did not conquer and destroy it. God had yet other things to accomplish before Jerusalem should fall. He may never learn precisely what happened to the Assyrian host. But, quite suddenly, Sennacherib's victorious advance was stayed, and his army returned to Assyria. And it was God who saved Judah, whatever the natural agency or instrument may have been.

Thus one man and God were truly a majority. By the sheer power of his magnificent faith in God Isaiah saved the city from surrender. But for him, Judah's capital would have shared the dismal fate of Samaria at the end of the eighth century. And the question may well be raised what that would have meant for the future of mankind.

III. Prayer. Our lesson closes with a beautiful prayer of Hezekiah, inspired by the valiant faith of Isaiah (vs. 15-20). Doubtless, the prophet's calm assurance and the remarkable fulfilment of his prediction of Jerusalem's salvation must have produced a profound impression in Jerusalem and throughout Judah. For a season, at least, the people knew that Jehovah, their God, ruled the universe. That noble faith Hezekiah voiced in his humble prayer.

Does Isaiah's faith in God, as the ultimate strength and defense of a nation, have any meaning for us today? Should our preachers still be the counsellors of statesmen? Can there be true patriotism without piety?

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.
December 11th—Good Mottoes for Christian Living. John 9:4; Eccles. 9:10.

A motto is a concise sentence suggesting some guiding principle. It is much in little. Some folks use many words and say very little. Others are able to say very much in a few words. It is not an easy matter to formulate a motto. It is usually born out of some genuine experience in life. A motto is not a mere academic or theoretical statement. It is a formula that has been wrought out in practical life and its meaning and value have been discovered through actual experience. This gives a motto its lasting value and significance. What is true in one life is practically true in every life and what holds in one age is the same in every age. A genuine motto is good for all time and for all people. A motto is a guiding principle in life. It is like a channel through which the water takes its course. It is like the banks of a river. It is a spur, a goad, an incentive in life. It is a constant reminder and enjoiner; consequently we hang mottoes about in our homes and engrave them on our hearts so that they may inspire us to nobler and better living.

There are many valuable and helpful mottoes in life. The Book of Proverbs is full of them; so is the Book of Ecclesiastes. These books contain the sayings of the wise. Sometimes they are formulated in contradictory terms and sometimes in irony and wit; sometimes in pun or repetition, but the value of these mottoes lies in the fact that they were all tested in the school of experience. They, therefore, represent a long history of failures and successes, of defects and victories in life.

There are likewise many rich mottoes in the Gospels, especially among the sayings of Jesus. He possessed remarkable ability in stating concise and rich mottoes which have come down through the centuries and are today as full of meaning as they ever were. One of the characteristics of mottoes is that they usually are not exhausted at first reading. Their depth and wealth of meaning increase with increasing years. They are usually so clear and simple that most any child can understand them, and yet they are so profound that philosophers and theologians have never fully exhausted their meaning.

There have been others likewise who have formulated wholesome mottoes for life. Thomas Jefferson gave ten rules for good living which have come down through the years and whose practical philosophy have never been questioned. It would be impossible to set forth the numerous mottoes which great and good and wise men of every age have produced. Let us just look at a few of these.

Take this one of Thomas Jefferson's, "Never put off until tomorrow what you can do today." This has been found helpful to many people. We are all inclined to procrastination, to postpone duty until another day. We may be governed by our feelings, by whims and winds, and thus put off the thing that should be done today until some other time. Tomorrow may not come. Tomorrow, if it comes, may have other unfavorable conditions, until at last the time has passed and the thing which we purposed to do originally still remains undone. When duty calls pleasure and personal feeling must give way to the voice of duty. One can gird himself for the present task. But it requires an effort of the will. It means self-determination, but all this makes for strength of character as well as for the accomplishment of the tasks that should be done.

Take another of Jefferson's mottoes, "Never spend your money before you have it." This motto is most unpopular in our day, when the credit system and the installment payment plan are so largely followed. Most people today live on credit, spend their money before they have it, and thus always find themselves practically stranded or at least under financial pressure. "Pay as you go" is a good motto. Many people would not buy as extravagantly if they were not extended credit in our department stores as is being done today. Jefferson was not only a great statesman, with a clear mind, enabling him to write the Declaration of Independence, but he was sufficiently practical to know what makes for real success in life.

Take still another of his rules, "When angry count ten before you speak; when very angry count one hundred." If this motto were followed it would avoid many bitter feuds and antagonisms. When we are provoked, silence is the best policy under such circumstances. Then silence is truly golden. When provoked to anger it is a good thing to sleep over it. It is best not to mail the caustic letter until the following day; probably it will then not be mailed at all, for in the light of the new day we sometimes see problems and conditions differently. Postponement of retaliation would apply not only to the individual, but to the nation as well. If nations were to allow a period of time, a year or five years, to intervene between the time of misunderstanding and of actual hostilities, there would be very few wars indeed.

Now a motto from the Book of Ecclesiastes, "Whatsoever thy hand findeth to do, do it with thy might." This is a rich motto. We never do anything easily or joyously unless we do it with our might. Half-hearted service brings no joy and no success. People who pour the full measure of their devotion into any undertaking always get the most out of it for them-

selves. When one plays a game he ought to go into it for all he is worth. If he deliberately lets down he may never again be able to rise to the best. A great lecturer some time ago delivered a lecture before a great and learned audience. He was informed by the committee that he could well afford to do his best before such an audience. He expressed surprise at this statement and asked for an explanation. It was suggested to him that another evening he would lecture before a smaller and less cultured audience, and surely then he would not need to do his very best; whereupon the lecturer replied that he always did his best, for if he would deliberately fail to do so he would not be able to measure up to his best on some future occasion. The reward of doing your best at all times is the ability to do better another time and the price which people pay for doing slipshod and careless work is that they lose the ability to do good work after a while.

Let us take a motto from Jesus. "We must work the works of Him that sent Me while it is day; the night cometh when no man can work." Notice the part that the word **must** played in the life of Jesus. There was necessity upon Him. He said, "I **must** be about My Father's business." He **must** needs go through Samaria. He **must** work the works of Him that sent Him. He could not be true to His own nature or mission in life if He did not diligently apply Himself to this work. Other interests would have to wait or stand aside. The main purpose of His life was to do the will of Him that sent Him. This should be a controlling motto for every life. The things of God are the primary things of life. To these we must attend and we must do so now while opportunity offers itself, for the time will come when we may not be able to do the work that was committed to us.

You will also find many helpful and suggestive mottoes in the hymns we love to sing. They illumine the pathway of life for us. They are like oases in life's desert; springs of water in a thirsty land. They are like guide-posts along the way, therefore:

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle, face it, 'tis God's gift.
"Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.
"Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! Tomorrow comes the song."

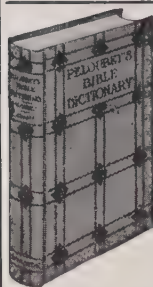
—Maltbie D. Babcock, 1901.

News in Brief

Rev. Dr. Ross Frederick Wicks spoke on "The History of Achievement," at the meeting of the Daughters of Ohio in New York, on Nov. 14, at the Waldorf-Astoria Hotel.

In St. Peter's of Locust Valley, Pa., Rev. J. Arthur Schaeffer, supply pastor, the Fall Communion was largely attended. Five young people were received by confirmation and one by letter. Offering for Classical Apportionment, \$83.

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The National Convention of the Anti-Saloon League of America, which will observe its 35th year of existence, will be held at the Mayflower Hotel, Washington, D. C., Dec. 5, 6, 7, 8.

East Pennsylvania Classis Missionary and Stewardship Committee held three conferences on Nov. 15, 16 and 18, at Gilbert, Nazareth and St. Paul's Churches, respectively. Rev. George A. Bear, secretary, reports that all charges but two were represented, a total of 454 attending the conferences.

The New Bloomfield Reformed Charge, Rev. J. Thomas Fox, pastor, raised \$102 during the month of November for the central heating plant at the Hoffman Orphanage, Littlestown, Pa. Of this amount Trinity congregation contributed \$57, St. John's \$45, the latter having raised its quota in full.

St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, observed its 36th Anniversary on Nov. 20, having as the special speaker at morning and evening services, Dr. C. E. Schaeffer. During the 36 years of the congregation's history, the four pastors baptized 1,827, married 768 couples, and added 3,850 members.

Messiah Church, Phila., Pa., Rev. W. S. Harman, pastor, had as the guest preacher on Nov. 27, Rev. Dr. Eugene L. McLean, who spoke on "The Need for Ministerial Relief." The Woman's Missionary Society held the Annual Thank Offering service in the evening, giving a short play to portray their work.

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Each year many children send letters to Santa Claus, and never receive a reply, which naturally is a keen disappointment to these little ones. We are originators and exclusive publishers of real letters from Wonder-land, which are sure to give any kiddie all the thrill of getting a letter direct from dear old Santa Claus, who is, of course, a very important person to them each Christmas season. Send us ten cents—dime or stamps—for this four-page interesting letter and when you receive it will want a dozen or more. One dozen for \$1.00, or 25 for \$2.00, sent prepaid on receipt of postal or express money-order.

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Salem Church, Harrisburg, Pa., Rev. Ellis N. Kremer, D. D., pastor, observed Father and Son's Day on Nov. 11, at a dinner, prepared by the Woman's Church Society. Speeches were made by Henry Bowman, who spoke for the sons, to which his father, J. Wm. Bowman, responded; by Dean Howard R. Omwake, and by the pastor. Rudolph K. Fortna led the singing.

The annual "Friendship and Finance Visitation" of Salem Church, Allentown, Pa., Rev. W. F. Kosman, pastor, is being conducted during the week of Nov. 27 to Dec. 4, when every family will be visited. The Budget allows \$15,450 for current expenses in 1927-28. The Apportionment amounts to \$7,000—\$4.16 per member per year. A Union Thanksgiving Service was held in Dubbs' Memorial Church; Rev. W. R. Evans preached the sermon.

Trinity Church, Canton, Ohio, Rev. Henry N. Kerst, D. D., pastor, observed the Annual Thank Offering Service of the Missionary Societies and Guilds on Nov. 20, having as speaker, Mrs. Lewis Anewalt, of Allentown, Pa., the president of the Woman's Missionary Society of General Synod. A Thanksgiving Service and Breakfast for men was held in First Church on Nov. 24, to which the men of Trinity were invited.

At an impressive service, Rev. Harry S. Kehm was formally installed as pastor of Zion's Church, Reading, Pa., on Nov. 16, at 7.30, by a committee of the Phila. Classis, consisting of Revs. M. F. Dumstre, Henry Bram and A. W. Klingner. Rev. Mr. Dumstre was in charge of the service, Rev. Mr. Bram delivered the charge to Rev. Kehm; Rev. Mr. Klingner delivered the charge to the congregation. After an address by Rev. Mr. Bram, the ceremony of installation was then performed by Rev. Mr. Dumstre.

After serving Calvary Church, Turtle Creek, Pa., faithfully since Sept. 1, 1923, Rev. William T. Brundick was compelled to resign the charge, upon the orders of his physician. The following figures show the success of his ministry. During the pastorate of Rev. Mr. Brundick the membership was increased 124; members received during pastorate, 262; lost by death, dismissal and erasure, 138; 32 weddings; 85 baptisms, and 34 funerals. Rev. Mr. Brundick was presented with a purse of about \$500.

After having been completely renovated, Zion Church, Rainsburg, Pa., Rev. R. R. Jones, pastor, was rededicated on Nov. 13. The pastor was ably assisted by Rev. Dr. J. M. Runkle, of Altoona, Pa., who preached a most excellent sermon at the morning service. The total cost of renovating the church amounted to about \$1,800. This amount, plus the expenses connected with dedication, was secured in cash and subscriptions at the morning and evening services. Special music was rendered by an orchestra and choir. The congregation consists of but 45 members, nevertheless the church was filled at both services.

It is just 100 years that Christ Church, Codorus, Pa., Rev. Paul D. Yoder, pastor, began its history in Jefferson, where the first services were conducted in the old school building and were led by Rev. Samuel Gutelius. Plans are being made to celebrate the Centennial in a fitting manner next May. There will be a week of special services, at which time former pastors of the charge will be the preachers. A union Thanksgiving service was held in Christ Church, under the auspices of the three churches in the town. 250 quarts of canned fruit and vegetables were contributed to Hoffman Orphanage by this charge. The total Harvest Home offering of the Jefferson Charge amounted to \$631.17.

Home Mission Day was enthusiastically observed in St. Paul's Church, Roanoke,

Va., J. W. Huffman, pastor, on Nov. 13. The Christian Endeavor Society took the responsibility of distributing the envelopes and carefully seeing that they were returned. The Sunday School offering amounted to \$173.55, the morning Church offering, \$162.41, and the evening Church offering, \$32.65, making a total for the day of \$368.61. Additional amounts have made the total to date more than \$375. The evening service on this day was given over to the newly-organized Mission Band, under direction of Mrs. J. W. Huffman. Special services are planned beginning Sunday morning, Nov. 27, with the Rev. Charles D. Shaffer, of Frederick, Md., as the preacher.

In Zion Church, Womelsdorf, Rally Day was observed by the Sunday School the first Sunday in October with the largest attendance and offering of the present pastorate of seven years. Perhaps the best evidence of its success is the fact that the School has stayed "rallied," with attendance averaging 60 to 70 more than last year on corresponding Sundays. Sunday, Nov. 20, Home Mission Day, was observed. Young men of the congregation who are graduates of State College presented the cause of Faith Church. G. Gilbert Snyder and Henry D. Hackman, Jr., spoke to the School, and Ralph J. Knoll and the pastor to the congregation. The quota assigned by the Board was met by the offerings. The pastor, Rev. H. J. Miller, preached the sermon at the union Thanksgiving service, which was held in the Lutheran Church.

The Bulletin of Wooster Ave. Church, Akron, Ohio, Rev. H. B. Diefenbach, pastor, says: "These are days when Church history is being made for the Reformed Church in Akron. Nov. 3, Wooster Avenue selected the site at Copley Rd. and Noble Ave. as the future home for the church; Nov. 11, the contract was let for the new Trinity Church, \$199,000; Nov. 13, Trinity held ground-breaking services for their new church on their thirty-seventh anniversary; Nov. 20, Grace Church dedicated their new \$280,000 building; Dec. 27, Bethany hopes to dedicate their building, corner of 13th and Broad Sts., Cuyahoga Falls. For many years the Reformed churches of Akron have been the poorest equipped of any of the stronger denominations. In a few years the Reformed churches of Akron will have modern buildings that will command the respect and admiration of everyone, and should add mightily to the strength and influence of the denomination in Akron."

Home Mission Day was celebrated by the Sunday School and congregation of St. Mark's Church, Reading, Pa., on Sunday morning, Nov. 13. The Rev. James M. Mullan, D. D., superintendent of the Department of the East, delivered an instructive address and appeal on State College Church. The offering amounted to \$100. The 36th anniversary of the congregation was celebrated Sunday, Nov. 19, with special services. The Rev. Charles E. Schaeffer, D. D., former pastor, preached the anniversary sermons, full of interest, information and inspiration. The new lighting fixtures in the church and Sunday School were used, and made a splendid impression. The church and Sunday School were rewired, and the parsonage was renovated. The improvements will cost \$5,000. Large offerings were brought to church, and large congregations were present to welcome Dr. Schaeffer. On Sunday night, Nov. 27, St. Mark's congregation worshipped with Memorial Baptist Church, Rev. D. R. Kulp. Rev. Mr. Poetter preached the sermon, "Isaiah and Right Living." On the third Sunday night in Feb. 1928, Memorial Baptist Church will return the visit, and their pastor will preach the sermon.

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Missionary Day was celebrated in St. James' Reformed Church, Rev. Joseph S. Peters, pastor, Sunday, Nov. 13. At the Sunday School session, Prof. Joseph M.



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Shumaker, instructor of history at Cedar Crest College, spoke about his life at State College while a student there. In an interesting manner he stressed the need of an adequate building for Faith Church, which resulted in a liberal financial response by the members of the Sunday School. In the evening the young people of St. James' rendered a pageant entitled, "Our Gifts to God." This, with an address by the pastor, was followed by an offering by the congregation. On Nov. 20, 36 men were commissioned for the Every Member Canvass at the morning service. At two former meetings the church budget was explained and discussed; the canvass was begun in the afternoon at 2 o'clock. The budget for 1928 in St. James' is \$10,350. The canvass will be continued during the week. Frank M. Cressman, an elder of the congregation and chairman of the Finance Committee, was in charge. A Community Thanksgiving Service was held in St. James' Church, Thanksgiving Day, at 10 A. M. Churches of the West End of Allentown participated; several of the ministers took part in the service; Rev. Alonzo S. Fite, pastor of Asbury M. E. Church, preached the sermon.

Calvary Church, Philadelphia, Dr. F. H. Fisher, pastor, observed in special services the 25th anniversary of the present pastorate on Nov. 13. The very beautiful floral display in the front of the church gave it the appearance of a special occasion and the event proved to be a delightful one to members and friends that filled the large auditorium. The Rev. J. M. S. Isenberg, D. D., vice-president of Ursinus College, brought the greetings to pastor and people and delivered a very inspiring message. Two very beautiful seals were unveiled and placed in the two arches in the front of the church, one the seal of the General Synod of the Church, and the other the seal of the Foreign Board of the Church. The pastor congratulated the congregation for their faithful work and service and their loyalty to the pastor and church during the 25-year period. The pastor was the recipient of many kind expressions and congratulations, of many beautiful gifts and a well-filled purse. During the pastorate the pastor baptized 553 children, married 327 couples, conducted 250 funerals, received into Church membership 1,427 persons. During the first 6 years of the pastorate the congregation paid its entire indebtedness of over \$12,000. In 1910 it built its beautiful new church building, and in 1917 the Sunday School building. In 1915 Calvary Mission became a self-supporting congregation. During the pastorate the congregation's benevolences amounted to \$28,000; for congregational purposes, \$189,144; a total of \$217,144. During last July and August the congregation extensively renovated, improved and beautified the interior of the church at an expense of over \$5,000. The walls of church auditorium were painted, the woodwork and pews were refinished, a new and modern lighting system installed. The church is one of the best-equipped churches in the northwest section of the city. The membership is 619. The debt is \$9,000. A conservative estimate of the value of the entire equipment is \$150,000.

Home Mission Day was observed in St. Paul's Church, Dallastown, Pa., Charge, Rev. Charles E. Rupp, pastor, evening of Nov. 13, various members taking part in the service. The pastor delivered the address, and the offering was for Faith Mission, State College. The Holy Communion was held in both churches of the charge Oct. 16, with a good proportion of the membership surrounding the Lord's table. Offering for benevolence. Rally Day and Ingathering Sunday for the Church Building Fund on Oct. 23. Helpful addresses were delivered by the Rev. Geo. W. Spotts,

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pastor of the Telford Charge. Music was furnished by Christ Lutheran male chorus, and Miss Mary Hartman, St. Paul's, pianist. The fund was enriched several hundred dollars. Harvest Home Festival, Sept. 25. Both churches beautifully decorated with fruits, flowers, vegetables and grain. The pastor based his remarks upon I Chron. 16:34. Home Coming and the anniversary of the 169th year of the organization of St. John's Church, Blymire, was held afternoon of Oct. 23. All available space was occupied by attentive listeners. The addresses were given by the Rev. George W. Spotts, Telford, and the Rev. S. L. Hench, pastor of Christ Lutheran

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Church, Dallastown. Music was furnished by the male chorus of Chapel Church and St. John's choir. The exterior of historical St. John's has been beautified by a much-needed coat of paint. A class of 20 catechumens meets every Wednesday evening in St. Paul's Church prior to the mid-week service. St. Paul's congregation mourns the deaths of two of her most faithful members, Elder Matthias Reigart, after a lingering illness, and Mrs. Mary E. Hartman, the mother of Elder Artus Hartman, while St. John's has sustained a great loss in the death of Mrs. Jamimah Flinchbaugh, widow of Eli Flinchbaugh, for many years a faithful elder of St. John's Church. These departed members were actively identified with all the Church activities and were held in high esteem throughout the community. A quartet will sing "A Night in the Orient" at the six o'clock service Christmas morning, and the Sunday School will render a pleasing program Christmas evening.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor
Room 416, Schaff Building

The W. M. S. of Lehigh Classis met in St. Paul's Church, Kutztown, Pa., Tuesday morning, Nov. 1, at 10 o'clock, for the 34th semi-annual convention. The president, Mrs. William Alexander, presided at the sessions. The worship period was directed by Mrs. James Grim, Kutztown. To the greetings extended by Mrs. George Wirtz, Mrs. Minnie Ruhe, of Allentown, responded. The business session followed. After a delicious dinner, served by the hostess society, reports of a number of conferences and conventions were heard. The closing thoughts of the convention were given by Mrs. Templeton Kleckner. After a short recess, the audience reassembled at three o'clock for the Institute

program. The devotional service was in charge of Miss Clara Myers, Kutztown. "Keys That Unlock the Door" was the title of the literature presentation by Miss Greta P. Hinkle, who later led a discussion on "Applied Christianity in Our W. M. S." Miss Mary Elizabeth Moore, missionary to the negro mountain folk in North Carolina, spoke of her work in this needy field. The afternoon session closed with prayer and the Peace Benediction. The Rev. George Smith presided at the evening session, at which the speaker was Mrs. J. Frank Bucher. Mrs. Bucher's address on "Christian Living" was most interesting and instructive.

NOTICE: The address of Mrs. Lewis L. Anwalt, president of the W. M. S. G. S., has been changed to The Alto Vista, 1036 Walnut St., Allentown, Pa.

NOTICE: On Jan. 1, the price of "The Story of Missions" will advance to cloth

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\$1, paper 60c (formerly 75c and 50c). This is the standard price for the M. E. M. books of this size and character, the lower price was a special one. "The Story of Missions" is very popular and is having an excellent steady sale.

The W. M. S. of Springfield Trinity Church, the Rev. W. J. Kohler, pastor, observed its annual Thank Offering service on Nov. 5. "Let Us Give Thanks" was the service used. Miss Minerva Weil, the speaker of the evening, related her experiences while in the hands of bandits in China. The offering amounted to \$45.

On Nov. 18, the W. M. S., G. M. G. and M. B. of Zion's Church, Pottstown, Pa., held a joint Thank Offering service in which each group had a part. The feature of the evening was the playlet, "That Pill Box," given by a number of Guild girls assisted by Mr. Witmyer, Mr. Maurer and Catherine Huff. Other interesting numbers were "Our Colors," by four girls; the song, "The World Children for Jesus," and the exercise, "What the Tin Cans Said," by groups of Mission Band children; a duet, "The Church in the Wilderness," by the Misses Reider and Berkeimer; and a solo and short talk by Miss Greta P. Hinkle. The closing number of the evening was the pantomime of "Follow the Gleam," given by the Guild girls and their counselor, Mrs. Witmyer. The Invocation was offered and the Benediction pronounced by the pastor, the Rev. Howard Kosman.

NOTICE: The address of Mrs. F. R. Casselman, Thank Offering secretary, W. M. S. G. S., has been changed to 518 Brown Ave., Butler, Pa.

A CHURCHLY CHURCH SCHOOL BUILDING

H. L. V. Shinn

"We want a building for service." That pretty well expresses the state of mind that is often operative in the planning of a Church School building. "A building for service," it should also be said, is the best objective that a congregation could have, provided that it is also kept in mind that a Church School building has a very particular service to perform and should be built accordingly. A factory or office building is also built for service, and if both are built wisely, each one is constructed in accordance with the special service it is to render.

For what purpose then do we erect a Church School building? It is to furnish accommodations for the religious educational work of the Church and in every way possible be a means of leading people, young and old, to a closer fellowship with God and to greater service in His king-

dom. In order to do this the appearance of the building must be suggestive of reverence and a means of inspiration to all who look upon it. We would not allow our children to decorate their rooms with lewd pictures or read books which depict scenes of immoral life. We know too well the power of suggestion. A wise parent selects and places before his child such pictures and books as will encourage the purest and noblest thought and suggestion which it is possible to quicken. By so doing he moulds character.

Now a building is a picture which daily exerts an influence upon every soul whose eyes look upon it, just as truly as a painting upon the wall or a sermon from the pulpit. By its very line and contour a building speaks and the multitudes who see it or hear its message though oftentimes they may be unconscious of its never-failing voice. What a pity it is when the daily message of the Church School building is nothing more than that spoken by the ordinary factory or office building. One may actually see some such Church School buildings today. Fortunately there is coming to be erected in America a better type of Church School building which reminds the passerby that there is a God in heaven unto whom men may pray for daily help. Passing such a building many a weary soul has been led to say "Our Father." How infinitely better is the building which by the very picture that it makes suggests reverence and quickens high and holy inspirations!

The objection made to building a Churchly Church School building is usually stated about as follows: "We know that such a building is fine to have, but we are limited in funds and must build something plain." The marvel about it is that in so many of these cases the building that is called plain is not plain at all. Oftentimes the ugly shape in which it was built was more expensive than it would have been to build something simple and yet Churchly. This usually results where people "drew their own plans" or have a mediocre architect who appreciates little or nothing of Church architecture. The first thing for any building committee to do is to employ the services of a competent architect. He will not only be able to assure you of a Churchly edifice, but if he knows the building game, he will be able to save you the amount of his fee in construction costs. This has been our experience in building the Church School building of Immanuel Church, Indianapolis.

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nursery and also a room for the Beginners' Department of the Church School. The dining room is also used for the Adult Department of the Church School, class rooms being provided by rolling partitions and accordion doors. When these accommodation partitions are opened, there is an audience room seating 450 persons with a commodious stage. The second floor provides separate departmental rooms for the Primary, Junior, Intermediate, Senior and Young People's Departments of the Church School. The total cost of the building with equipment is approximately \$45,000.

Home and Young Folks

The Spider, the Caterpillar and the Mosquito

Blanche Elizabeth Wade

Once upon a time, there was a Lantern-maker who was about to brush away a Spider from his open shoji, or paper window panel, when he was surprised to hear the Spider say:

"Do not destroy me, Tanaka; and if you spare my life, I may be of service to you when you need me most."

The Lantern-maker stayed his hand, and did not harm the insect. And every day when he opened or closed the shoji, he first looked to see if by so doing he would harm the Spider. If the Spider happened to be where such a tragedy might happen, the Lantern-maker left the shoji until the spinner chose to move to some other spot. And though almost daily the Spider was

somewhere to be seen, it never spoke, and no one would have supposed it even paid the slightest attention to the Lantern-maker. It attended to its own affairs. Each morning it sat in a newly-made web if the day were fair; and if the day were one of rain, Tanaka would find the Spider after which he found the Spider putting the finishing touches to a marvelous pattern it was weaving in the open window space. It was unlike the web pattern the insect spun for a home. The Spider bade

tucked up in a corner inside, out of harm's way from the weather, and where the closing of the shoji could be accomplished without injury.

One day, Tanaka was looking about his garden as he always did before starting the work of the morning, when suddenly he saw a Caterpillar eating one of the flowering plants. Quickly, the man reached to shake the Caterpillar to the ground, to step upon the spoiler of plants, when he was surprised to hear the Caterpillar say:

"Do not destroy me, Tanaka; and if you spare my life, I may be of service to you when you need me most."

Again the Lantern-maker listened to that same plea; and whenever he went into the garden, he would take pains to look for the Caterpillar. To be sure, the Caterpillar was not improving the flowering plant by making holes in the leaves, but the creature must eat; and what were a few leaves to the value of a life? Life was so wonderful and mysterious! Any one can take away life, the Lantern-maker reasoned, but no one can give it back. And even in so small a creature as the Spider, or so worthless a thing as the Caterpillar, there is that wonderful and mysterious something called Life.

Though the Lantern-maker saw the Caterpillar almost daily, it did not speak, but went on with its eating, and did not so much as show that it knew he was there.

It was interesting, after that, to see how carefully Tanaka watched all insects. He would not so much as step upon a pathway without first looking to see that it was free from anything that might be hurt by his treading upon it. Many a time he found himself stopping to let a Beetle or an Ant scurry out of the way, lest his straw sandals crush out mysterious Life.

Once more Tanaka heard the cry for mercy, when upon a warm night he could not sleep, perhaps because the moonlight streamed in so brightly upon him. He moved his thick quilts to the more shadowy part of the room, and was soon sound asleep, when suddenly something aroused him from that first rest which is always so refreshing. He was but half awake, and fell asleep without realizing what had roused him. Then again came the disturbing thing, and this time he was awake just enough to know it was a Mosquito. Without opening his eyes, the Lantern-maker made a quick swish with his arm in the direction of the buzzing sound he heard, when a voice cried:

"Do not destroy me, Tanaka, and if you spare my life, I may be of service to you when you need me most."

The man sat up in surprise, and this time he was wide awake. In the moonlight he could see the Mosquito upon the coverlet. He did not try again to kill the troublesome insect; and before long, without another word, it flew through the open shoji, and off into the garden.

Nothing more was seen of the Mosquito, nor heard of it that night, nor for many a night after; and the Lantern-maker went about his work as usual, until there came a day when he had filled the order for the lanterns he was to take to the Merchant in the city. So he packed the lanterns carefully, and, as his home was at some distance from town, he loaded the lanterns into his small boat in the little river, closed his house, making sure the Spider was not in the way of the shoji, and started at sunrise downstream.

When he reached the city at noonday, he rejoiced to think that his large packages contained the best lanterns he had ever made. He had worked for this same Merchant for years; and since, in all that time, he had improved in lantern-making, Tanaka was well paid, for not once had the Merchant found fault with any lan-

tern. And no matter how large an order Tanaka had had to fill in a short time, the Merchant never had been disappointed in receiving the lanterns promptly. But this day, although the Merchant spoke with real praise of the work, he said as he gave the Lantern-maker a sum twice as large as any payment before:

"You have been faithful always, Tanaka; but I shall no longer need your services, for the reason that I have decided to give up my business here, and go to New York of the United States. There my brother finds greater success than here. I, too, shall try America."

The Lantern-maker was too surprised to speak. And through his mind there flashed the knowledge that all at once his means of getting a living had come to an end.

"See," said the Merchant, "I have watched your labor, and you have never disappointed me. I know what this change will mean to you. It will leave you idle; and without money, one cannot live. But I have spoken to a friend of mine who may be the means of bringing you more luck than you have yet had. He has helped many, but has no common way of testing a man first. Sometimes he goes to the house of one whom he wishes to try, and if, after clapping his hands or tapping at the door, he gets no response, he goes away without knocking again. Only once will he visit a house. If his knock is not heard, the man he would have helped has lost his chance. I would, therefore, advise you to be much at home for the next few days. Go no farther away than your garden, and may you have the reward your faithfulness deserves!"

In spite of the hope held out to Tanaka, he was sad. He thanked the Merchant, who always had dealt with him honorably and paid him well; wished him success across the great ocean; and after assuring his patron that the advice would be followed regarding the expectant knock, bade him farewell.

Usually, the Lantern-maker took back with him materials for the next order of lanterns; but as there now was no call for them, he bought no new materials, and slowly paddled upstream, reaching his little home at dusk. The evening meal rested him, and although he slept fitfully because of the thought that the knock might come in the night, he was up early, glad to see the dawn.

Things appeared more encouraging to him as he ate his breakfast where he could look into the garden. After all, he thought to himself, he was foolish not to have brought home even a small supply of materials. He might have set to work upon a fine lantern that very morning, and work was the best thing to keep the mind clear. It would have been no waste of money to buy enough to make up a few lanterns to show to other Merchants, if nothing came of help from the Merchant's friend. Yes, indeed, Tanaka thought himself foolish; but at least he could work in the garden, where his vegetables needed his attention. The last order of lanterns had kept him too busy to root out weeds, and for a day or more he could use his hours in the garden to advantage. That would make it possible to see anyone who might come to his house.

He was thankful for this out-of-door labor. While his hands busied themselves, his thoughts worked also. The Merchant had said the friend might make himself known within the next few days. Very well, then, Tanaka would expend the time beyond the few days. He would watch and listen, many days. But after a more than reasonable amount of waiting, if nothing came of the hope, he would go to the city, and buy materials, and while there see what was to be done.

The home of Tanaka was out of the way of travel, and that day no one came near his place. But that very night when he had fallen into a sound sleep because of his long day out of doors, there was such a noise in his ear that he awakened instantly. Such a buzzing he never had heard. It seemed fairly to ring through his head. The moon was at its full, and the room was so light that, when his wits came to him, he saw the Mosquito upon the sleeve of his robe. And the Mosquito spoke.

"Opportunity comes to you, Tanaka," it said. "Sleep not. Over the mountain path a traveler makes his way. When you hear him, open to him without losing an instant. This is the moment of which I told you—when you need me most. By waking you, I reward you for sparing my life. Farewell!" And out into the moonlight flew the Mosquito, and vanished.

The Lantern-maker sat up and listened. But after some moments, surely, distant faint sounds were heard, and soon there were soft sootsteps coming through the garden; and when there was a firm but not a loud tapping upon the door panel, you may be sure the Lantern-maker hurried to unfasten and slide it open.

There entered one who looked not unlike a merchant traveler, and without explaining why he chose so unusual an hour to come, he said:

"I have heard of your skill, and desire by to-morrow night, at this hour, an andon of distinctive workmanship. And if, in addition to the andon, you can have ready a few designs for silk patterns, it will be worth your while."

That was all. Before Tanaka could speak, or show him hospitality, the stranger had vanished.

There was no more sleep for the Lantern-maker that night. He dressed, and despair faced him as he realized he had nothing except the framework with which to make the andon. An andon is a night lantern—a paper lantern; or perhaps one made of delicate silken fabric, and mounted in a frame as a floor or table lantern. And to think out new designs for decorating silks was sometimes a matter of days instead of hours. But a voice spoke. It was that of the Caterpillar, for Tanaka in his desperation had gone into the garden, and was pacing up and down the paths, trying to think what he could do.

"Place the andon where I can crawl upon it from this plant," said the Caterpillar, "and think no more of it until the morning. This is the moment when you need me most. I shall reward you for sparing my life."

Tanaka hastened to bring the andon frame. He set it close to the plant. In the meantime, the Caterpillar had summoned others of the species.

"Now," said the Caterpillar, "while we cover for you the lantern frame of your andon, use the rest of your time working at your silk designs." And Tanaka saw the Caterpillar and his helpers begin to spin a covering upon the globe-shaped lantern frame, exactly as they would spin their own cocoons.

Hurrying back to his house, he made ready his brushes and ink.

"Stay," said a voice. "Your hand is not steady nor your brain calm for the making of new designs. I have come to be of service to you when you need me most."

It was the Spider speaking.

"The day will soon be here," it went on, "and by daylight one works better than by candle-light. Lie down and sleep until morning. Eat for strength and a steady hand, and together we shall make designs of which you may be proud."

Tanaka fell into a refreshing sleep. He ate his simple breakfast with enjoyment,

him copy the pattern upon paper. When Tanaka had copied the design successfully, the Spider destroyed the web, and spun a new design which Tanaka also copied. And when eight patterns finally were finished, the Spider said there were enough, and if Tanaka would fetch the andon from the garden, everything would then be ready for the stranger's arrival.

The Caterpillar and the helpers had vanished, but Tanaka was surprised at the wonderful texture they had made for the lantern. It was perfect. To be sure, it was plain of color—soft ecru—but it was without a seam, and so closely woven that it might have been rice-paper. Certainly it was distinctive, and there was yet time to paint upon it a simple decoration. But when Tanaka set it down upon the floor, once more the Spider spoke.

"Do not decorate the lantern," said the Spider. "Place a candle in it, and do not light it until your visitor arrives."

How excited the Lantern-maker was when at last the evening came. He did not sleep, but from his open door looked out into the moonlit garden. And as the hour approached, he turned back into the house to make sure the andon was ready for lighting. So he did not see the stranger until a sudden tap at the side of the door panel made him turn, and there was the visitor as though by magic.

"Have you the andon and designs?" the stranger asked. And catching sight of the patterns spread out, he examined them in the light of the candle Tanaka brought.

"Ah," said the stranger, "if the andon is of as much distinction as these designs, we may come to something, but I see you spent the time mostly with the patterns. It is a perfect piece of covering, at least." And by the way he looked at the andon, his admiration was easily seen. "Light it," he said.

Even Tanaka nearly exclaimed in surprise. The stranger could not keep from doing so. No longer was the lantern plain ecru. It glowed with Butterflies that were invisible until the candle was lighted. Truly, the Caterpillars knew what they were about in that vision of their own loveliness!

"It is wonderful!" cried the stranger.

Then came Tanaka's real reward. The stranger was the most important Merchant in the city, and he engaged Tanaka at a salary beyond the Lantern-maker's expectations. Nor did Tanaka fall short of the Merchant's high opinion. The Lantern-maker found a way to make lanterns plain of color outside, and decorated when

lighted, and from the simple Spider he profited in working out yet other designs with skill.

That is why, should you ever chance to visit the home of the faithful Lantern-maker, you will find him most particular in not harming any creature—not even a Mosquito!

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She: "Why don't you answer my question?"

He: "I shook my head."

She: "Well, I can't hear your head rattle clear over here."

Mary Lou: "Is your husband still the loud dresser he was before you married him?"

Estelle: "I should say so; you should hear him when he is looking for his collar button."

JAPAN'S CHRISTMAS GIFT TO AMERICA

Five million Japanese children have joined their sen (pennies) to send to America a most extraordinary Christmas present.

Some sixty "Doll Ambassadors of Goodwill," one from each Prefecture of the Empire, made by the most expert doll artists in the world, are at this writing touring Japan on their farewell trips. In each Prefecture a separate farewell will be given to its own little Ambassador. Not only will she come herself, but she will be entrusted with gifts from the Japanese children of that Prefecture to the children of America.

The whole party will be given a farewell reception on the Emperor's birthday, November third, will be placed on public exhibit in Japan until November eighth, and will sail from Yokohama on November tenth, arriving in San Francisco on November twenty-sixth. They are coming to attend our Christmas celebration and, as stated in one Japanese announcement, they are to be "in time to be placed on Christmas trees in America."

An Expression of Japanese Friendship

The little Ambassadors of Goodwill are thirty inches tall. Their extensive wardrobes of gorgeous kimonos and obis are made of the most costly and beautiful silk, specially woven, designed and dyed. Every doll and all her possessions will bear a distinguished family crest or coat of arms, each different from the others. Each Am-

bassador will have a trunk for her wardrobe and bedding, a chest of six drawers, a chair, a writing and study desk and a mirror-stand, all of black lacquer trimmed with gold. She will have pen and ink and stationery with the family crest. It is reported in Japanese papers that the cost of each doll with her outfit will be nearly \$200, all contributed by the children of the Empire.

A special envoy, Mr. Sekiya, has been assigned the delightful duty of accompanying the little Ambassadors, in order to deliver them in appropriate form to the Committee on World Friendship Among Children. He is instructed to see that everything is properly done, so far as the Japanese children and government are concerned.

What has started this extraordinary visit to America of these unusual Goodwill Ambassadors? The reply is that no Japanese was satisfied with mere "thank-you" letters and photographs for the 13,000 Doll Messengers of Friendship which went to Japan from America last winter to attend the Doll Festival (March 3), and especially to convey goodwill greetings from the young people of America to those of Japan.

A Welcome to Japan's Messengers

The extraordinary welcome given to the American Doll Messengers of Friendship by the entire Japanese people has furnished the background for the coming to America of the wonderful Doll Ambassadors of Goodwill. They are coming to be here for Christmas and to join, if possible, in our Christmas festivities.

The Committee on World Friendship Among Children is now planning for the best possible welcome receptions in Washington and New York, and then the little Ambassadors will divide into five or six parties and tour the country, visiting, it is hoped, a hundred of our principal cities.

Not until Mr. Sekiya, the envoy, arrives will it be possible to make definite plans for the final disposition of these beautiful goodwill visitors. But wherever they may be given their final homes, the people, and especially the young folk, of our land should know how Japan hailed our expression of friendship last year and should give the most cordial welcome possible to her little Ambassadors of Goodwill.

When Sunday Comes

BY JOHN ANDREW HOLMES

A testimonial published by a "sermon helps" house reads: "I preached my sermon on 'The Trembling Man' in Supplement No. 2, and fifteen people came to Christ." Possibly so, but the preacher who plays a trick like that is going to the devil.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

THE MISSION OF THE MESSENGER

Text, Matthew 11:10, "Behold, I send my messenger before thy face, Who shall prepare thy way before thee."

A messenger is a courier, or herald, who is sent with a message or on some mission. Our text, which is also found in Mark 1:2 and Luke 7:27, is quoted from Malachi 3:1.

John the Baptist was the forerunner of Jesus. He preached in the wilderness of Judea, saying, "Repent ye; for the kingdom of heaven is at hand." He was God's messenger, who was making ready the way



Doll Palace erected in Tokyo for permanent housing of American Doll Messengers of Goodwill

of the Lord. His ministry was cut short by Herod, who imprisoned him for denouncing his sins.

While John the Baptist was in prison he heard about the work of Jesus and sent some friends to Him to ask Him, "Art thou he that cometh, or look we for another?" Jesus said to them, "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

As these messengers went back to John the Baptist, Jesus began to say unto the multitudes concerning him, "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. But whither went ye out to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, 'Behold, I send my messenger before thy face, Who shall prepare thy way before thee.' Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he."

In His tribute to John the Baptist Jesus acknowledges him as His messenger, who had helped to prepare the way for Him. He points out some of the strong traits of his character. The things he believed in and stood for he did with all his might. He had the courage of his convictions, and was imprisoned for it and afterward beheaded. He was not a reed shaken with the wind as too many are in our day. If you intend to be God's messengers, as He wants you to be, you must be firm and courageous, as John the Baptist was. The world needs nothing so much today as leaders and champions for that which is right and good.

John the Baptist was a prophet. He proclaimed the principles of God with power. No one before him had done greater justice to the law; no one preached it with greater power and boldness; no one embodied it in a more blameless and upright life. But, as Jesus says, he was much more than a prophet. He was himself the fulfillment of prophecy: "Behold, I send my messenger before thy face." His superior greatness lay in his office and mission. He not only prophesied, but he saw and pointed out to others Him of whom he prophesied. He preached repentance, and declared that the kingdom of heaven was at hand. He prepared the way for Jesus, he baptized Him, he bore personal testimony to His superior character. He introduced Him to some of His future disciples. He suffered imprisonment for the cause which he represented, he was the friend of the Bridegroom, he laid down his life for Him. It is no wonder that Jesus said of him: "Among them that are born of women there hath not arisen a greater than John the Baptist." That was a high but deserved tribute.

Then Jesus added a significant prophetic utterance: "Yet he that is but little in the kingdom of heaven is greater than he." The boys and girls of our Junior Congregations and Sunday Schools know more about Jesus than John the Baptist could know while he was on earth. He sketched the Christ in outline; we have the complete portrait. He was under the old dispensation; we are under the new. He helped to prepare the way for a better era; we are living in the better era. He belonged to the age of the law; we belong to the age of the gospel. He was the friend of the Bridegroom; we belong to the Church, whom He will take unto Himself as His Bride.

On Sunday we celebrate the one hun-

dredth anniversary of the "Reformed Church Messenger." For one hundred years our Church paper has done the work of John the Baptist, has been God's Messenger to help prepare the way of the Lord in the Reformed Church. During this century of existence of the "Reformed Church Messenger," eight noble men, all ministers of the gospel, and all Doctors of Divinity, have been the Editors-in-Chief of our Church paper. Their names ought to be on the lips of every boy and girl of the Reformed Church. Here they are with the dates of their service in this important position: Rev. Lewis Mayer, D. D., 1827-1835; Rev. B. S. Schneck, D. D., 1835-1844, and 1847-1852; Rev. Samuel R. Fisher, D. D., 1840-1875; Rev. Benjamin Bausman, D. D., 1858-1861; Rev. P. S. Davis, D. D., 1875-1887; Rev. Charles G. Fisher, D. D., 1887-1896; Rev. Cyrus J. Musser, D. D., 1897-1917; and Rev. Paul S. Leinbach, D. D., Litt. D., since 1917.

Under the leadership and inspiration of these men, and all others who have contributed to its columns, the "Reformed Church Messenger" has done pioneer service for a century, leading the way of progress and improvement in our Church, helping to bring her to her present degree of efficiency.

Like John the Baptist, the "Reformed Church Messenger" has prepared the way of the Lord wherever it has gone. It has helped to bring the Kingdom of God more fully among men, and to lift the Church to a higher plane of usefulness.

Like John the Baptist, the "Reformed Church Messenger" has been a preacher of repentance and righteousness. Its messages have been of an increasingly high order, and all who are regular readers and students thereof are sure to be better Christians and more faithful Church members.

Like John the Baptist, the "Reformed Church Messenger" has always struck a prophetic note, seeking not so much to foretell the future as to tell forth the great principles of the Christian religion in no uncertain sound, making known the will of God and calling forth from its readers the highest expressions of love and devotion in life and in character.

Like John the Baptist, the "Reformed Church Messenger" has been much more than a prophet, seeking to testify for Christ in a personal way; to point Him out to many thousands of followers as the One altogether lovely, the fairest among ten thousand to their souls; to hold Him up in such a way as to draw all men unto Him; and to inspire them to be faithful unto Him to death.

The "Reformed Church Messenger" has for a hundred years been among those who are greater than John the Baptist, because it has honored and exalted the risen and glorified Christ in every way possible. It has been an increasing blessing to ten thousand homes, but ought to be a constant visitor to a hundred thousand homes as the Messenger of God.

Professor: "These aren't my own figures I'm quoting. They're the figures of a man who knows what he's talking about!"—Grinnell Matteaser.

A THOUGHT IN THE EVENING OF LIFE

"We pass this way but once."

By the way will be found Justice and Honor, and love of God and your fellow man.

And by the way will be found Deceit and Moral Dishonesty, and lust of gold and power.

You pause as you will.

But God knows your finish.—Whig Thompson.

Birthday Greetings

Alliene S. DeChant

Like surprises? So do I! Like to give them? So do I! So, let's give a surprise next week to the folks in our home Churches! Your Birthday Lady is so excited about it that she's sure her words will be all-jumbly, but you won't mind a bit, now will you? December 4 is to be Church Paper Day, and the one hundredth birthday of our "Reformed Church Messenger." There are 7,927 of us, Miss Helen Humphreys, Dr. Leinbach's secretary, says, so we can stage a "tremendous" surprise! We'll meet Monday after school and select a chief. And on Tuesday night Friend Chief will hand each of us a list of neighborhood Church folks who do not read the "Messenger." And off we'll go for new subscribers! Nor will we be ordinary salesmen! No siree! We'll be EXTRA-ORDINARY! We'll look spic and span, nary a dirty collar—nary a soiled dress or coat—shoes shined (heel and toe)—hair combed—tie just right—hat at just the right angle. Then too, we'll know what we're selling. We won't just ring the bell and half-afraid-ly say, "Want to subscribe to the 'Reformed Church Messenger'?" No siree! We'll have a copy with us, point out our very own column, and show the columns for the grown folks and the pages that tell what other Churches are doing. By Friday night we'll be ready to meet the Chief and have a reckoning! Proudly we'll watch Friend Chief list all our new subscribers and count carefully the \$2.50's we've collected. Of course we won't expect any pay,—not for church work. No siree! And on Sunday morning when our pastor tells the Church folks what we've done, we'll try to hide in our pew, our face will get kind-a red and we'll have to swallow, but deep in our hearts there'll be a happy feeling,—the kind of feeling that comes when we've done something fine for our Church, something fine for Him. December Week Surprise greetings to all my salesmen who read and want to share with others our "Reformed Church Messenger."

P. S.—The mailman has brought your Birthday Lady surprises too big for Pete to carry. Once it was lima beans from McKeanburg; Jersey sweets, apples, and a coconut (for the spring); straw flowers from the president of our Sherman's Church (near Hanover) Missionary Society; books; and a tiny Log Cabin, "made in Switzerland." And it wasn't my birthday either! The beans, the Jersey sweets and the apples are "inside"; the straw flowers are hanging, head-down in the garret until Christmas; the books are on my desk and the Log Cabin, under the lid, is my ink well and my stamp nook! Oh! Yes, and there's been honey from Maryland, but that was brought by hand!



Bible Thought This Week

SPEAK THE GOOD WORD:

—Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.—Proverbs 12:25.

Father, mother and son were in the tube, and all found seats but father, so he had to stand.

Mother: "Doesn't it pain you to see your father reaching for a strap?"

Son: "Only at home, Ma."—Witt.

The Pastor Says: In a certain Christian country, when a man shifts to a bigger salary and less work he is said to have bettered himself.

GOOD INTENTIONS

A small boy had fallen into a creek and a kind old lady stopped until he was rescued and safely on the bank.

"Dear me, how did you come to fall in?" she asked of the unfortunate boy.

"I didn't come to fall in," he explained, "I came to fish."

Drug Clerk: "Did you kill any moths with those moth balls I gave you?"

Disconsolate Customer: "No, I tried for five hours, but I couldn't hit one."

TWO LITTLE PENNIES

Emma Florence Bush

Once upon a time there were two shiny, round, yellow, new little pennies side by side in a little box. Grandfather had brought them to Dorothy right from the Mint—the place where the money is made.

"See, Dorothy," he said, "here are two new shiny pennies that have never been out in the world. I am going to give them to you, and I expect you to start them on their journey in the right way. It is very important to pennies how they start."

"Thank you, Grandfather," said Dorothy, and she dropped them into her little red purse and put it away in the drawer.

The two pennies were left all alone in the dark of the drawer, and wondered where they were going. They talked together in penny language, thin little copper tones that humans could not hear at all.

"Dear me," said the first one, "I hope I shall not lose my polish. I should like to stay always bright and shiny and not be handled by rough or dirty fingers. I wish I did not have to go out in the world."

"I should like," said the other, "to give a great deal of happiness. I don't mind how soiled or dull I grow in doing it. I think pennies are made to give happiness."

After a while Dorothy came to get her purse. She picked up the second little penny and ran out of the house with it tightly clutched in her hand.

"You are going to buy a chocolate lollipop for little Jennie," she said. "Her mother has come to wash, and little Jennie looks as if she did not have lollipops every day."

She passed the penny over the counter and ran home with the lollipop in her hand.

"I have given happiness once," said the penny.

Next the penny was taken to the post-office and bought a nice green stamp. The stamp was placed with another on a paper that was going to a little sick boy. The paper was full of stories and pictures and made him very happy.

Then what a busy time that penny had! He went from place to place, but almost always he brought happiness. He purchased a penny doll to go in a birthday cake for a little girl. Once he bought a little pink candle to burn in the night, that baby might see it shine. He bought a cookie for a hungry little boy. Oh, he did so many happy things that although the shine came off his face and he was dingy and dull, he was all shiny in his heart.

By and by he was done up in a roll with a lot of other pennies, and found himself in a bank. There he was shaken out and piled up with a lot of others while they were looked over to see if any were too old and battered to travel any more.

He found himself side by side with a shiny bright penny, and lo, it was his old friend who had belonged to little Dorothy.

"How dingy and dull you are," said the

shiny penny, trying to draw away. "See how bright I am! I am as shiny as ever. I came from Dorothy's purse to the bank with a lot of other pennies she had saved. I am careful to roll away when anyone tries to pick me up. I intend to be bright and shining always."

"Well," said the other, "I have been busy every minute. I would not exchange the happiness I have had for your shiny coat. I see they are making ready to send some of us out again. Here goes," and he rolled right under the clerk's fingers so he would be sure to be taken, and away he went to give happiness and cheer wherever he was.

As for the other shiny one, he was gathered up by a miserly man who hid away all the bright shiny money he could find so that some day he might be rich. He put the penny away in a cloth bag in a dark hole in the wall, and unless the mice find him and play with him he will always stay there.

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Family Altar Column

By Dr. Frank Grether

December 5-11

Thought: If God be for us, who can be against us?

Memory Hymn: "It Came Upon the Midnight Clear."

Monday, December 5—Isaiah and Ahaz. Isaiah 7:1-9.

The king of the northern tribes had entered into a confederacy with the king of Syria to conquer Judah and enthrone one of their political henchmen. So they went up to Judah to war. The hearts of the menaced people shook as trees shake when swept by a mighty wind. But God and one are a majority. The Lord sent a message to His people, "It shall not stand, neither shall it come to pass; only believe."

Prayer: Almighty God, Thou Lord of hosts, all the powers of heaven and earth are at Thy disposal. Why should we fear? Strengthen our faith, that we may be strong in Thee. Be with us always, then we shall fear no enemy by day, nor any peril in the night. Glory be to the Lord, the Rock of our salvation. Amen.

Tuesday, December 6—Help against Assyria Promised. Is. 31:1-9.

Against Assyria Judah sought an alliance with Egypt. Instead of trusting in the Lord, Judah trusted in Egypt and her cavalry. But the Egyptians were men, and not God; their horses flesh, and not spirit. No gathering of shepherds can frighten a lion from his prey, neither can the hosts of men frighten the Lord of hosts from His purpose. As a bird hovers over its young to protect them, so will the Lord hover over His people and protect them.

Prayer: In Thy protection, O Lord, we feel secure. Keep us from all harm and evil. Strengthen our faith that we may always rely upon Thee, only Thee. Amen.

Wednesday, December 7—Isaiah and Hezekiah. Isaiah 37:21-29.

In anguish Hezekiah prayed for deliverance from his enemy. This enemy had conquered other nations and derided their gods, lifeless idols and helpless. Now he blasphemed the living God. "I will put a hook in thy nose," saith the Lord to Assyria, "and my bride in thy lips; and I will turn thee back by the way by which thou camest." And He did. Read verses 36-38.

Prayer: If Thou art for us, Lord God

Almighty, who can be against us? Be with us, be for us now. Oh, forsake us not even when we forget Thee, and when our faith begins to waver! Hold and uphold us with Thine almighty hand. In Jesus' name we ask it. Amen.

Thursday, December 8—Jehovah the Strength of His People. Ps. 46.

Let the mountains quake till they tumble into the sea and cause it to overflow: yet the limpid brooklet of the love and the loving promises of God maketh glad the city of God. Mightier than all the kings and their armies is He; He can break their swords, shatter their spears, and make wars to cease to the end of the earth. "Be still," He says, "be still, and know that I am God."

Prayer: O Lord, our Lord, Thou art our refuge and strength. Thou art a very present help in trouble. Thou holdest the nations in the hollow of Thy hand. Without Thee they can stir neither hand nor foot. By the sweet influence of Thy gospel make wars to cease, and give to the wide world peace. Amen.

Friday, December 9—Rejoicing in Victory. Psalm 47.

O clap your hands, all ye people! Shout unto God with the voice of triumph. God is the King of all the earth.

O fall down before Him, praise and adore Him.

His promise is sure, His people secure; And his reign shall forever and ever endure.

Prayer: O Thou who reignest at the right hand of the Majesty on high, our glorified Lord and Saviour, we rejoice in Thy victory. Thou hast conquered all Thine enemies and ours. Grant that we may be more than conquerors through Thee. Let us share Thy triumph. Thanks be to God who giveth us the victory through our Lord Jesus Christ. Amen.

Saturday, December 10—The Conquering One. Romans 8:31-39.

The Son of God loved us, and gave Himself for us. We are bought with a price, with His precious blood as of a lamb without spot or blemish. He has given us life, eternal life. He is an almighty Saviour. All power is given to Him in heaven and earth. He will suffer no one to pluck us out of His hand. Therefore we are persuaded that nothing, no, nothing can separate us from the love of God which is in Christ Jesus, our Lord.

Prayer: Almighty Redeemer, Thou Shepherd of Thy people, we are Thy sheep, we hear Thy voice, we follow Thee. If at any time we should go astray, abandon us not, but go after us until Thou hast found us. Then Thou wilt rejoice over us; and we shall rejoice in Thy protection forever. Amen.

Sunday, December 11—Strong in the Strength of the Lord. Psalm 21:1-7.

This Psalm is the song of the king. An ambassador had been in the Roman Senate. He was asked what he thought of it. "I thought I saw only kings." Christians are all kings. Jesus Christ hath made us kings, says John. Ye are a royal priesthood, says Peter; and again, Ye shall receive a crown of glory. Henceforth, says Paul, there is laid up for me a crown of righteousness.

Prayer: What love is this, our blessed Saviour, that we are called children of God, and are? We have become kings of a kingdom which, when all the kingdoms of the world shall have crumbled into dust, shall endure forever. Oh, that we could comprehend the riches of Thy grace! Oh, that our lives were always such as becometh the children of God! We ask it in Jesus' name. Amen.

THE EDITORS-IN-CHIEF OF "THE MESSENGER"

On the first day of November, 1827, the first copy of "The Magazine of the German Reformed Church" was issued at York, Pa., with the Rev. Dr. Lewis Mayer, the Editor. When it was removed to Chambersburg, Pa., in 1835, it was issued as a weekly; and with several changes in its title, became the "Reformed Church Messenger."

Dr. Mayer was born at Lancaster, Pa., March 26, 1783, and prepared for the Christian ministry with the Rev. Daniel Wagner, his preceptor. Licensed by the Synod of the U. S. in 1807, he was or-



ained the following year. His first Charge was at Shepherdstown, Va., 1808-1821. Next he became pastor at York, Pa., where he ministered from 1821 to 1825. That year the Seminary of the Reformed Church was opened at Carlisle, Pa., and he was chosen Professor of Theology. Here he continued until 1837. In the meanwhile, however, he had been elected Editor of "The Magazine" and filled this position with credit until called to the Seminary in 1835. Dr. Mayer was the author of "The Sin Against the Holy Ghost," "Lectures on Scriptural Subjects" and "History of the Reformed Church," Vol I. He died at York, Pa., August 25, 1849.

Rev. Benjamin S. Schneck, D. D., the second Editor, was born near Reading, Pa., March 14, 1806. The Rev. Dr. F. L. Herman was his preceptor. He was licensed by the Free Synod in 1825 and ordained in 1826. His several pastorates were in Centre County, Pa., Gettysburg, Pa., and St. John's Church, Chambersburg, Pa. He was the Editor when "The Magazine" was issued as a weekly, July 18, 1835, and continued the Editor 1835-1844 and 1847-1852. In 1843 he was sent as Commissioner to Germany. Became Professor in



Wilson College, Chambersburg, Pa., in 1874, and was the author of "The Burning of Chambersburg" and "Mercersburg Theology." Died in Chambersburg, Pa., April 14, 1874.

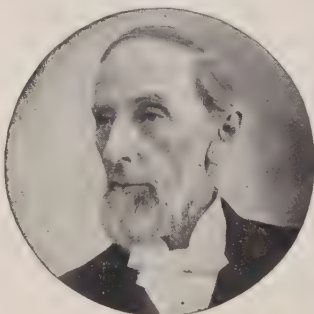
Rev. Samuel Reed Fisher, D. D., was born at Norristown, Pa., June 2, 1810. Dr. Fisher graduated from Jefferson College, Canonsburg, Pa., in 1834. Theological Seminary, York, Pa., 1836. Pastor at Emmitsburg, Md., 1836-1839. Superintendent of the Reformed Church Publication Interests 1840-1881. Editor of the "Mes-

senger" 1840-1875. Synodical Editor, 1875-1881. Stated Clerk of the Synod of



the U. S., 1840-1881. Dr. Fisher became seriously ill while attending the sessions of the General Synod, Tiffin, Ohio, and died in that city, June 5th, 1881.

Rev. Benjamin Bausman, D. D., was born near Lancaster, Pa., January 28, 1824. Died at Reading, Pa., May 8, 1909. Graduated Theological Seminary, Mercersburg,



Pa., 1852. Licensed the same year and ordained the following year. He served the following congregations: Lewisburg, Pa.; Zion's, Chambersburg, Pa.; First, Reading, and St. Paul's, Reading. Editor of the "Messenger," 1858-1861. Editor of "The Guardian" for 15 years and of "Der Hausfreund" for 30 years. He is the author of "Sinai and Zion," "Way-side Gleanings," "My Pilgrim's Pouch," and collector of the Pennsylvania German poems of Dr. Henry Harbaugh, published under the title, "Harbaugh's Harfe."

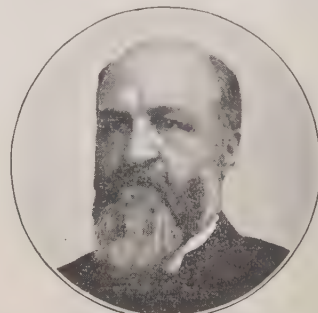
Rev. P. S. Davis, D. D., was born in Boonsboro, Md., March 21, 1828. Graduated from Marshall College 1849, and in theology at Mercersburg and Princeton. Licensed in 1850 and ordained in 1853. Assistant to Rev. Dr. Heiner, Baltimore, Md. Pastor Winchester, Va., four years. Professor in Mt. Washington Female College, near Baltimore, Md. Pastor at Nor-



ristown, Pa., four years and Chambersburg, Pa., eleven years. Elected Editor of "The Messenger" 1875 and resigned 1887. Lived in retirement in Reading, Pa., and died at Wyoming, Ohio, August 9th, 1892.

Rev. Charles G. Fisher, D. D., was born at Emmitsburg, Md., December 28, 1837. Graduated Franklin and Marshall College 1858. Principal of the Academies at Mifflinburg, Pa., and Landisburg, Pa. Taught in the "Hill" School, Pottstown, Pa. Graduated from the Seminary, Mercers-

burg, Pa., 1866. Pastor Boehm's Charge, Pa., and Winchester, Va. In 1880 he removed to Philadelphia, to assist his father, Rev. Dr. Samuel R. Fisher, in the management and publication of "The Messenger." After the death of his father, in 1881, he was elected Secretary and Treasurer of



the Reformed Church Publication Board and in 1887 became the lessee of the publication interests and Editor from 1887 until his death in 1896. While gathered with his family around the dining table, February 25th, 1896, he was fatally stricken and died the same day.

Rev. Cyrus J. Musser, D. D., was born in Berlin, Pa., September 12, 1857. He was prepared for college by his pastor, the Rev. Dr. William Rupp. Graduated Franklin and Marshall, 1878. Theological Seminary, Lancaster, Pa., 1881. His pastorates were St. Clairsville, Pa., Pittsburgh, Pa., Huntingdon and Norristown, Pa. Editor of "The Messenger" 1896-1917.



Dr. Musser took an active part in gathering funds for the larger equipment of the Seminary at Lancaster, Pa., as well as an enthusiastic part in advancing the Forward Movement. Dr. Musser died in Philadelphia, Pa., May 22, 1924.

A. M. S.



Dr. Leinbach, after serving pastorates for 20 years in Altoona, Pittsburgh and Easton, Pa., and in New York City, became the Editor of this paper on Oct. 1, 1917.

MEN OF MERCERSBURG CLASSIS MEET

Some time ago the Missionary and Stewardship Committee of Mercersburg Classis, Potomac Synod, planned a mass meeting for all the men of the Churches in the

Classis. This action was taken after having previously received replies from every pastor and a number of the laymen, con-

cerning the advisability of such a meeting. The replies were practically unanimous in favor of the meeting. In sending

out the call for the meeting, the committee announced that the theme for consideration should be, "A Man's Part in Building the Kingdom," and that they hoped to accomplish three things through the meeting, namely: 1. A better acquaintance and closer fellowship of all the brethren; 2. A deeper sense of our privileges and responsibilities; 3. A deeper consecration of our lives to the task of building the Kingdom of God in our home communities and in our world.

The 20 congregations of the Classis were challenged to bring at least 15 men each, thus the goal for attendance was set for at least 300 men.

The meeting was announced for Sunday afternoon, Nov. 13, at 2.30, in Grace Church, Greencastle, Pa. The following program was planned and carried out in every detail: Rev. G. E. Plott, Greencastle, Rev. J. C. Sanders, Marion, presiding; Rev. Samuel Lobach, Waynesboro, at the organ; male chorus choir, men of Grace Church; hymn, "Stand Up for Jesus"; invocation, Rev. W. R. Gobrecht, Chambersburg; hymn, "Soldiers of Christ, Arise"; Scripture Lesson, Rev. E. W. Brindle, Ft. Loudon; prayer, Rev. I. W. Hendricks, D. D., Chambersburg; roll call of Churches, Rev. Wm. J. Lowe, McConnellsburg; male quartet, men of Shippensburg Church; address, Prof. Calvin A. Brown, Ph. D., Mercersburg; address, Mr. Beverly A. Foltz, Waynesboro; hymn, "O Master, Let Me Walk with Thee"; address, Mr. J. Q. Truxal, Lancaster, Pa.; prayer, Rev. F. F. Bahner, D. D., Waynesboro; offering, Rev. H. D. Althouse, Shippensburg male quartette, men of Shippensburg Church; hymn, "Blest Be the Tie That Binds"; benediction, Rev. Clarence Marsteller, Mercersburg.

The meeting was a great success and went beyond the fondest hopes of even the committee. Between four and five hundred men from 18 of the congregations of the Classis, crowded the auditorium of the Church for the service. Several congregations had more than 50 men in their delegations. The congregational singing was a great inspiration, the special numbers by the choir and the quartet were especially fine and the solo part by Mr. Teel, Sr., the 85-year-old member of the Shippensburg quartet, was a feature. Rev. Mr. Lobach at the pipe organ played the familiar tunes in a way that just compelled the men to sing.

The addresses were forceful presentations of the theme of the meeting; interesting, convincing and to the point. Many were the expressions of appreciation for the meeting on the part of the men, as were the wishes for more such gatherings.

The Missionary and Stewardship Committee, consisting of Revs. J. C. Sanders and G. E. Plott and Elder Amos Diller, deserve the congratulations of all.



Rev. John Baer Stoudt, D. D.



Rev. Thomas H. Bachman



Rev. Jacob G. Rupp, D. D.



Rev. Victor Adam Ruth



Grace Reformed Church, Northampton, Pa.

CEDAR CREST NOTES

Dr. Charles H. Rominger delivered an address before the combined audience of students and faculty at Cedar Crest College Wednesday, Nov. 16, on the subject, "A Formula for a Philosophy of Optimism." He warned students who are building a philosophy of life to avoid the optimism of evasion, which he declared is one of the most noticeable of its kind today. Another form which he called the optimism of excitation is prevalent in many lives. Sometimes life decisions are made which are afterwards regretted in moments when excitation stimulates one's philosophy of happiness. A philosophy of exaggeration leads to a facetious optimism which is very dangerous to the growing mind. Most unworthy and, therefore, unsatisfactory is the optimism which comes from egotism. But the optimism of poise is wholesome, stimulative and abiding and for it a formula—3 V's—made of

vision, vitality, and virtue, is a talisman. The student who can write upon her heart a sense of sure vision, of balanced vision, of appreciative vision; a student who can dream, and dream well and dream straight and plan her life deliberately for herself; a student who has the stamina to realize her dreams, to fulfill her plans, never to release her grip on herself until she has grown into the kind of womanhood which she has set as her ideal for herself; and the student who can add to vision and vitality, wholesome conduct, is the girl who can dream and in the realization of her dreams serve herself and her generation.

GROUND BREAKING DAY AT TRINITY, AKRON, OHIO

Rev. G. M. Smith, Minister

Sunday, November 13, will long be remembered by the members and friends of Trinity Church, Akron, Ohio. It was the occasion of the 37th Anniversary of the organization of the congregation. In a little public hall, 37 years ago, a group of Reformed people were called together for the purpose of organizing a congregation. A union Sunday School had been conducted for some time when a group of Reformed people felt that they should have an organization in which the spirit of the Reformed Church might be perpetuated for the sake of their children. At the instance of Classis the Board of Home Missions asked Rev. E. D. Wettach to become the Home Missionary and on November 9, 1890, he organized Trinity congregation. He built the present church edifice. There was a steady growth from a charter membership of 87 to more than 700. This happy occasion was observed the other Sunday. Shortly afterward the present incumbent came to Trinity, the question of relocation was raised. Early in 1926 the congregation decided to relocate and purchased a splendid site at North Main and Dalton Streets. Early in June of this year a financial campaign was put on which resulted in the raising of approximately \$144,000.00. J. C. Fulton & Son, registered architects of Uniontown, Pa., were retained. A commission of 21 members had been previously appointed to study the new field, the congregation's needs and resources and to plan for the new Church. The whole matter came to a climax on Friday night, November 11, when the Board of Trustees unanimously and enthusiastically authorized the signing of the contract and resolved to break ground on Sunday morning, November 13th. It was a happy moment in the life of the congregation. The Consistory has set as its goal the dedication of the new building on the next anniversary of the Church, November, 1928.

The plan for the new building is very complete in its appointments. The scheme is of modified English Gothic with a clerestory auditorium. The combined seating capacity of the auditorium is 635. The chancel arranges the choir antiphonally with pulpit and lectern, beautiful rearedos and focal window and a movable communion table. The Sunday School building is of collegiate Gothic type, well arranged for a departmentalized Sunday School, with Church offices and parlors for ladies and men and meeting places for our young people. There is a beautiful tower chapel as a connecting unit. This chapel will be treated in harmony with the auditorium and will be used for funerals, weddings and all small assemblies. The chapel will be memorialized by Mr. and Mrs. J. J. Fouse in memory of his parents and family.

This plant will place Trinity Church in a position to do a very helpful and constructive work in its new location. The congregation has sold the old Church, but will continue to worship in it during the period of construction. All the organiza-



The beautiful new Heidelberg Church, Broad and Grange Sts., Philadelphia, the Rev. Paul W. Yoh, pastor

tions are enthusiastically working in the interests of their building funds and it is sincerely hoped that the congregation's dream will be fully realized in the next year.

The Heidelberg Reformed Church (Philadelphia)

The new Heidelberg Reformed Church, Broad Street at Grange Avenue, Philadelphia, Pa., was dedicated, Sunday, Nov. 1, 1927. The congregation represents the union of the old Heidelberg Church, formerly located at 19th and Oxford Streets, and the Fern Rock Mission on this site, the merger being effective December 31, 1925. Ground was broken August 29, 1926, and the cornerstone was laid Decem-

ber 5, 1926. The Church stands at the widest part of the intersection of Broad Street and Old York Road, just at the head or beginning of the newly completed Broad Street subway. A unique feature of the structure is the beacon topping the tower, which is a memorial to those of the congregation who served their country in the World War, and was dedicated Armistice Day, Nov. 11, 1927, by Class "54," a class of young men, the majority of whom saw service in the war. This beacon is in operation nightly from the coming of darkness till eleven o'clock. Rev. Paul W. Yoh has been the pastor since September 15, 1921.

DEDICATION WEEK

Dedication Sunday, November 13th
10.30 A. M., Consecration of Church and



THE CONSISTORY OF HEIDELBERG REFORMED CHURCH

Top row (left to right)—Deacon H. D. Wenner, Deacon H. E. Saylor, Deacon A. Stoner, Elder F. C. Brunhouse, Elder W. H. Krauss, Deacon H. E. Fauser, Deacon Ellwood Kronberger, Elder Korman Spicher. Bottom row—Deacon A. A. Clarenbach, Elder C. E. Lehman, Elder Robert Watt, Elder Bert H. Fry, Rev. Paul W. Yoh, Elder J. S. Sechler, Deacon A. L. Berger, Deacon H. C. Tompkins, Elder W. F. Bowers. Deacon E. H. Scheuerle not in picture.

Holy Communion. 7.45 P. M., Dedictory Sermon: Dr. George L. Omwake, President, Ursinus College, Collegeville, Pa. Violin solo, Elvy I. Crouthamel.

Tuesday, Reformed Church Night

7.45 P. M., Organ Recital, Henry S. Fry. Soloists, Archibald McKown, Mrs. James Wright. Speakers: Dr. Allen R. Bartholomew, President, General Synod of the Reformed Church in the U. S.; Dr. Charles E. Schaeffer, Secretary, Board of Home Missions; Rev. Harold B. Kerschner, President, Phila. Classis; Rev. Carl G. Petri, Representing Heidelberg's Sons in the Gospel Ministry.

Wednesday, Music Night

7.45 P. M., Organ Recital, Charles Stine Edmunds, Esq. Dedication of the Organ. Choir of Logan Baptist Church. Adele (Edmunds) Levering and Bessie Leonard Edmunds, Soloists.

Thursday, Interdenominational Church Night

7.45 P. M., Organ Recital, Clarence Kohlman. Sermon, Dr. Floyd W. Tomkins, President, Phila. Federation of Churches; Rector Holy Trinity Church. Mrs. Herbert E. Snyder and Mrs. Catherine Michel, Soloists.

Friday, Sunday School Night

7.45 P. M., Organ Recital, Mrs. H. D. Wenner. Sermon: Dr. Paul S. Leinbach, Editor, "Reformed Church Messenger." Soloist: Bessie Birtwistle.

Sunday, November 20th

10.30 A. M., Holy Baptism and Sermon. 7.45 P. M., Sermon: Dr. R. C. Zartman, Supt. Evangelism; Pastor Heidelberg Reformed Church, April, 1891, to April, 1921. Violin Solo, Elvy I. Crouthamel.

Architect: Stuckert & Co., Philadelphia. Seating capacity, 525. Total cost of Church edifice, \$118,000.00. Total value of property, \$275,000.00. The original chapel has been fitted up for the use of the Children's Divisions of the Sunday School until such time as the Church School building can be begun. A large social hall adapted for pageantry and dramatics as well as completely furnished for Church suppers and entertainments is being used temporarily to house the Intermediate, Senior and Adult departments. Ultimately a modern Church School building will be erected where the old chapel now stands, plans for which are in readiness. Elder Frederick C. Brunhouse is the superintendent of the School. Deacon Ellwood Kroneberger, the chairman

of the Building Committee. Elder W. Fred Bowers, president of the consistory. Congregational indebtedness, \$35,000.00.

PLAN TO ATTEND THIS WORLD CONVENTION

Arrangements are well under way for the holding of the Tenth World's Sunday School Convention in Los Angeles, California, July 11-18, 1928. The International Council of Religious Education, which is the North American unit of the World's Sunday School Association, is extending a hearty invitation to the Religious Education forces of the world to attend this Convention. The International Council represents the Religious Education leadership of 39 denominations throughout the United States and Canada.

Religious Education has made great progress throughout the United States and the Dominion of Canada since the last World's Sunday School Convention met in North America in 1910 at Washington, D. C. The Sunday School forces of the world will no doubt rejoice in the progress that has been made in North America and they in turn will bring much inspiration for still greater progress in the years ahead.

Dr. W. C. Poole, pastor of the great Christ Church of London, is President of the World's Sunday School Association. He is a world figure and will come to Los Angeles from London via Jerusalem and Australia. He will give the President's address upon the general Convention theme, "Thy Kingdom Come." Many other outstanding leaders of Sunday School work around the world are being booked for the program. Among them may be mentioned Bishop Fred Fisher, of Calcutta; Rev. A. L. Ryan, D. D., of Manila; Rev. Daniel A. Poling, D. D., of New York; Sir Edward Sharp, Bart., and Sir Harold Mackintosh, of England; Prof. Loutfy Levonian, Dean of the School of Religion, Athens, and Sheikh Metry S. Dewairy, of Egypt. Miss Meme Brockway, of Philadelphia, who is just completing a trip around the world visiting workers among children, will also appear upon the program. Preceding the Convention will be a two-days' conference of officials engaged in Sunday School work all over the world. Mr. James Kelly, of Glasgow, Scotland, will preside over this conference. Morning sessions will be given over largely to simultaneous conferences dealing with Methods and Organization, Training a Leadership, Building a Curriculum,

Daily Vacation Bible School Work, the Youth Movement and other special problems in the field of Religious Education. The General Chairman of the Program Committee is Dr. Harold McAfee Robinson, of Philadelphia, Secretary of the Board of Christian Education of the Presbyterian Church in the U. S. A.

The local Los Angeles forces are making every preparation for the coming of this great Convention. Dr. Rufus von KleinSmid, President of the University of Southern California, is Chairman of the local committee. Dr. W. C. Pearce is Vice-Chairman. The entire Convention promises to be of unusual significance.

ANNIVERSARY AND DEDICATION AT SHENKEL CHURCH

The Shenkel Congregation, Rev. Oliver K. Maurer, pastor, observed their Ninetieth Anniversary and dedicated their Pipe Organ the week of Nov. 13-20. The celebration began on Sunday morning, Nov. 13. Dr. Paul S. Leinbach delivered a splendid address on the subject, "The Three Pillars of Human Progress." Two unique features of the service was the reading of "An Ode to Shenkel" and the singing by the congregation of the 90th Anniversary hymn. Both the ode and the hymn were written by the pastor's wife, Mrs. Oliver K. Maurer.

At the afternoon service the pipe organ was dedicated to the glory of God by the pastor. It gave the congregation, pastor and friends great joy to be able to dedicate the organ free of debt. The dedication sermon, "The Ministry of Music," was delivered by Dr. J. M. S. Isenberg. Mr. Henry F. Smith, of Pottstown, opened the organ with several beautiful numbers.

Special services were continued throughout the week. Monday evening was "Family Night," and Rev. C. Harry Kehm, Supt. of Bethany Orphans' Home, brought a very inspiring message. "Home Coming Night" was observed on Tuesday, when Dr. George S. Sorber and Dr. J. W. Meminger spoke. Rev. W. H. Diehl expected to be present but was hindered because of illness. Dr. A. D. Wolfinger, of Youngstown, Ohio, sent a letter to be read in his absence. All of these men were former pastors of Shenkel. On Wednesday evening Miss Mabel C. Wann gave a fine half hour's organ recital and Rev. A. A. Hartman, of Phoenixville, gave an interesting address on his recent trip through Palestine. Thursday evening, which was "Young People's Night," was marred by a terrific electric and rain storm. But in spite of the weather sev-



Shenkel Reformed Church, near Pottstown, Pa.



The Rev. Oliver K. Maurer, pastor

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eral came out, and Rev. F. I. Sheeder was the speaker. Also Miss Cornwall and Mr. Barr, students at Ursinus College, were present, and took part in the service. The last evening service was on Friday when "Community Night" was observed. Many representatives of neighboring Churches were present and Rev. C. P. Warner, President of the Pottstown Ministerium, delivered a fine sermon. The celebration fittingly closed on Sunday morning, Nov. 20th, with a splendid Thank-Offering service conducted by the Missionary Society. Miss Erma Ohl, a recently returned missionary from China, was the speaker.

Special, fitting and well rendered music was in evidence at each service. In addition to the pipe organ the Church auditorium was improved to the extent of a new and modern pulpit platform, an elevated choir loft and new pulpit draperies. Also the exterior of the Church has been painted. The total cost of all improvements is about \$3000, while the amount of money raised to date for this work is over \$3400.

THE "MESSENGER" AT CHAMBERSBURG, PA.

(Continued from Page 2)

in Masonic Hall, South Second Street, "three doors north of Queen," where, on the 1st of January, 1840, presses, material and fixtures were installed. Until this year the periodicals and books of the Church, except the "Messenger," were individual enterprises and printed by outside publishers. To inaugurate and advance the new enterprise, Rev. Samuel R. Fisher, the young pastor of the Emittsburg charge, was called to the assistance of Dr. Schneck. "Then and there the great, the really hard labor of his life commenced." In April, 1840, Dr. Fisher became the associate editor of the "Messenger." For many years after, and until his death, he was at intervals either chief or associate editor of the "Messenger," and business manager of the publication from 1848.

In 1843 a book bindery was added to the establishment, and on the 1st of October of the same year the Masonic building was purchased, William Heyser and others, for the fraternity, conveying the property to Lewis Denig, George P. Etchberger and Frederick Roemer, in trust for the Synod of the German Reformed Church. This fixes Masonic Hall as the first home of the "Messenger."

The Creation of the Publication Board

In 1844 Synod placed the publication interests of the Church in the hands of a Publication Board. This was prompted by the business embarrassments of the establishment. Until this time there was no responsible head. Hon. Henry Ruby was appointed superintendent, but he struggled through four years without success rewarding his well-meant efforts. The Synod of 1848, which met at Hagerstown, Md., after hearing the report of a committee of investigation, was ready to wind up the affairs of the establishment, and had actually adopted a resolution for this purpose, when Rev. Moses Kieffer, a member of the Board of Publication, proposed privately to Drs. Schneck and Fisher to form a company to carry on the business and pay the debts, provided Synod would give its patronage and co-operation. To this the Board accepted, with the condition that the firm pay an annual bonus of \$300. The establishment at once passed into the hands of M. Kieffer & Co. The arrangement, however, was subject to the approval of Synod at its next meeting. This was readily given, and on the 27th of November, 1849, Synod, through Messrs. Denig, Etchberger and Roemer, trustees, conveyed the Masonic Hall property to M. Kieffer & Co., thus making the firm the owners of the plant and real estate.

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The new firm, as constituted in the fall of 1848, at once commanded the confidence and support of the Church. Dr. Kieffer, although less than a dozen years in ministry, had become prominent in the pulpit and in Church work. As was said of him by Prof. Theodore Appel, in "Recollections of Dr. Kieffer's Life," published in the "Messenger," March 14th, 1888, When his name was placed at the head of our Publication House at Chambersburg, everybody was pleased. It seemed to inspire at once the confidence of the Church, which was much needed at the time."

The business of the establishment, under the new and able management of Dr. Fisher, grew to such proportions as to require increased facilities for the publication operations. In 1851 it was found necessary to install an Adams steam power press for book and newspaper work. This proved a good investment. Besides the press work for the "Messenger," "Kirchenzeitung," periodicals and books of the Church, the press work of the several secular newspapers of Chambersburg was obtained, and admirably executed on the new "Messenger" press in 1852.

The "Messenger" Building

George Washington Lodge, F. & A. M., which had surrendered its charter during the anti-Masonic crusade, was re-instituted some years thereafter, but it was not until 1859 that the lodge was prepared to negotiate for the old home to which the longing

eyes of its members has never ceased to turn. Those negotiations resulted in the re-purchase of Masonic Hall, and on the 10th of February, 1860, M. Kieffer & Company conveyed the property to George W. Brewer, William Adams and Thomas Carlisle, trustees of George Washington Lodge, No. 143. Consideration, \$2,000.

Some time before, and in anticipation of this sale, Dr. Fisher had in view, and the firm afterwards became the purchasers of a location more central, and one more convenient for the local newspaper people who continued to have their press work done on the "Messenger" press. On the 10th day of May, 1859, William G. Read and wife, Bernard Wolf, executors, and Katherine Lindsay, executrix of John V. Lindsay, conveyed the Mansion House property, on the Public Square, to M. Kieffer & Co., for the sum of \$7,250, the publication firm thus becoming the purchasers of one of the most desirable business stands in Chambersburg. The Mansion House was a large three-story brick front and two-story brick back building, with a large stone livery stable, and was situated on the southeast angle of the Diamond, since called the Public Square.

To this large building the "Messenger" printing establishment and Publication House was removed. During the first year or two of the occupancy of the building, the business and editorial rooms were on the first floor of the back building, in rear of the corner front room, which was occupied by the Chambersburg Saving Fund. The other front room, south, was occupied by Shryock's bookstore.

Valuable improvements were made to the property in 1861-62, which for many years had been a hotel and afterwards a boarding house. After reconstruction, the rooms on the ground floor, fronting on the Diamond, and one or more rooms on the second floor, were advantageously leased for business purposes. The remainder of the building was occupied by the various departments of the Publication House, printing office and bindery. In all of its appointments it was now well adapted for the business.

When the great fire occurred, July 30th, 1864, new and valuable machinery had been but recently installed in the printing department and bindery. Chief among these was an additional four-roller Adams book press, which had just been erected in an addition constructed for the purpose. The day before the fire the shafting was put up, and after intended minor details to be given attention on Saturday, the new press would have been ready to start on the following Monday.

The corner room on the first floor, vacated by the Savings Fund, was occupied by the bookstore of S. S. Shryock. In its rear, formerly the "Messenger" business office, was the Adams Express office, to which access was had by an alley driveway. The second room, constructed in part from the broad hallway, was for a short time in the occupancy of Dr. I. N. Snively, and afterwards as a telegraph office. The third room, formerly occupied by Shryock, was occupied by Metcalfe & Hiteshew, dealers in dry goods. A large room on the second floor was used as a military headquarters. The rental of these rooms, and a large livery stable, brought in a nice revenue.

The large corner room, second floor, over Shryock's bookstore, was the editorial sanctum and business office of the "Messenger." It was handsomely furnished and a cozy rendezvous for the clergy and Church people who came to town. The rooms on the third floor were occupied by the bindery people and equipment.

Returning to the first floor of the extensive wing composing the two-story back building, the first room in the rear of the Express office, was the storage room for news and book paper. This led to the large press-room, in which an Adams and job presses were installed. The third and last room on this floor was the new addition to the building, in which was erected the new Adams press, referred to in another place.

The first room in the rear of the editorial office, second floor, and over the Express office, was the book-room of the Publication House. In it were elaborate shelving and easings for the Church publications. Next was the folding and mailing room, where the large editions of the "Messenger," "Kirchenzeitung," "Guardian," etc., were folded, addressed with a Dick mailer, and packed and distributed in mail bags ready for the post office dispatches. This room was also used as the packing and shipping room.

The next was the job printing room, in which also were large tables, upon which could be placed the numerous galleys containing the thousands of names on the subscription lists.

In the rear of this interesting department was the large news and book composing room. Here also were the large imposing stones, upon which the newspaper and book forms were made up for press.

Such, in brief, is a description of the second home the "Messenger" had acquired for itself and the publication interests of the Church forty-five years ago.

The location was wisely chosen by Dr. Fisher, and the enterprise, through his business skill and energy, was for the most part abreast of the times. In a word, it was what we would now call up-to-date. A model printing house for that period, it would have been no less entitled to the distinction today, had the location been rebuilt by the Board and not abandoned at what appeared to be a critical time during the Civil War. Nothing less than a choice of the best "the art preservative" has developed in the last forty years would be in use. The home of the "Messenger" would have its perfecting presses and linotype machines and all other modern appliances. With the modern equipment possible it would be the ideal home sought and longed for by the "Messenger" in the beginning of the twentieth century.

The loss to the Church on account of the Confederate burning of Chambersburg was about \$25,000, not including the real estate. The lot of ground was disposed of for almost as much as was paid for the lot and buildings. On the 3d of March, 1866, Samuel R. Fisher, Benjamin S. Schneck and Moses Kieffer conveyed the lot to J. Allison Eyster, for the sum of \$7,100. Some years after Mr. Eyster disposed of the lot on which were several one-story buildings, to Hiram M. White, for a much large sum. In the course of time Mr. White erected a three-story building on the lot, now known as "White Block," all of which is profitably occupied. Dwelling houses have been erected on the foot of the lot, and all are occupied.

The business arrangement made with M. Kieffer & Company, in 1848, continued until 1863, when the establishment was voluntarily re-conveyed by the firm to Synod and the Board of Publication, at a nominal price, under whose control the publication interests have since been conducted.

Pleasant Recollections

An employment of over three years as clerk and superintendent of the Publication House and printing establishment, 1861-1864, revives pleasant recollections of Dr. Fisher, and the qualities which made him supreme as editorial and business manager of the "Messenger" and the printing establishment. While geniality, kindness of heart, and good temper were attributes of his character, he was a man of positive convictions.

An untiring worker, possessed of rare executive ability, Dr. Fisher was eminently fitted for the position he so many years



GENERAL LEE AND STAFF IN THE PUBLIC SQUARE OF CHAMBERSBURG—LEE AND HILL IN COUNSEL.

adorned. To him the opening of the mails was a delight. The attention he gave to correspondence frequently kept him at his desk until a late hour. All letters, after attention, were alphabetically eased. If at any time a correspondent made complaint of erroneous attention to a previous letter or order, he had better be sure he was correct in his statements. A ready reference to the letter file of the office would prime the doctor for a good-natured answer, which in most instances brought an apology.

Dr. Fisher was thus methodical in his conduct of all the departments of the business. He was familiar with every requirement of the printing office and bindery. When it came to the purchase of material and supplies, the purchases were made with a knowledge of every detail. Although not a practical printer, he knew the case and could set type. The compositor on book work would come to him to set up Greek words which were used in the body of the page or a footnote, an accomplishment of which he was proud. With him also the setting up of a title page was an art, and there was no other way than for the compositor to make it artistic.

In all such matters "the old comp"—and he is in every office—learned to respect the judgment and taste of Dr. Fisher. Nor would it have been prudent to have crossed him because he was not a printer. In the care and work of machinery he was possessed of like genius. A fault in the press he would detect when the pressman was unable to do so.

Official Printers to the Southern Confederacy

Of Dr. Fisher's business sagacity many instances might be related. As may not be known to many present readers of the "Messenger," the office in Chambersburg was chosen by the Confederate General Ewell for the printing needed during Lee's invasion of Pennsylvania in June, 1863. For this distinction (?) the "Messenger" office was indebted to the proprietors of the local secular newspapers. When approached to do the work with one accord they made excuse and referred the Confederates to the excellent equipment of the "Messenger" office.

An officer with a detail accordingly called on the superintendent at his home on East Market Street. After reading the requisition for "the use of a printing office and two printers," he politely suggested that the superintendent open the office and take charge of the work, and a guard would be furnished to protect the property; otherwise, forcible possession would be taken, and no guarantee would be given as to the contents of the building. The propriety of a compliance was at once seen, and calling in the assistance of the pressman, Henry Richter, the desired work was commenced. For three days we were employed in printing various general orders and blanks, and thousands of paroles intended for the parolment of prisoners the invading army were preparing to take "on their way to Harrisburg."

Dr. Fisher Outwits the Confederates

The work completed, war prices were charged, and the bill, a large one, was paid in Confederate scrip. The money was regarded as worthless, but Dr. Fisher conceived a plan of turning it to account. The army—more than 60,000—since its occupation of the town and vicinity, had slaughtered hundreds of cattle for its consumption, and was glad to dispose of the hides for greenbacks. J. B. Cook, a local tanner, was engaged in the purchase of the hides. To him Dr. Fisher suggested the idea of paying at least a part in Confederate scrip in the purchases he was making, and he readily assented. The plan was successful. Mr. Cook used all the Confederate money Dr. Fisher gave him, and turned in \$75 or \$80 in good money

for the worthless paper.

This was regarded as the best business transaction with the Confederates that occurred during the invasion of Lee's army.

The picture, elsewhere given, of the old Diamond will have historic interest for the readers of the Seventy-fifth Anniversary Number of the "Messenger," while it shows, although crudely, the location of its last home in Chambersburg. That was a historic corner during the exciting days of the Civil War. A bulletin board at Sryock's book-store contained the war dispatches which drew to the old Mansion House corner large crowds eager for the news.

From the "Messenger" office windows the marching along of Union regiments and brigades was a frequent spectacle. The scene of the picture was on the interesting moment when on the forenoon of June 26th, 1863, the Confederate Commander, General Lee, met his subordinate, General Hill, and conferred with him on the Diamond, prior to turning his horse, a sorrel, and marching toward Gettysburg. His staff is observed in front of the "Messenger" office while the conference takes place. The prominent features of the pictures are the "Messenger" (formerly Mansion House) building, the old bank of Chambersburg, the Franklin House, the Gilmore and Hamilton properties, and the flagpole in the center of the diamond, while the steeple of Zion's Reformed Church looms up in the distance on South Main Street.

The first issue of the "Weekly Messenger" was an attractive six-column folio. In it the parting words of Dr. Mayer, and Dr. Schneck's introductory, "To the Readers of the 'Weekly Messenger,'" Dr. Schneck, who resided in Gettysburg, consented to edit and superintend the initial number.

In the introductory Dr. Schneck asked every minister to take an interest in sustaining the "Messenger," adding, "Apart from all other good effects resulting from it, we cherish the fond, pleasing hope that the 'Weekly Messenger' will be one of the means to unite more closely the bonds of brotherly love between brethren, whom in time, distance and other circumstances have been almost estranged from each other. Through its columns we expect them unitedly to co-operate in leading the sacramental host of God's elect; to encourage each other to faithfulness and zeal in every good work, and in building up the walls of our beloved Church in knowledge and righteousness, in zeal and love."

Dr. Schneck was assigned to the permanent editorship, but did not take charge until late in the fall. In the meantime the "Messenger" was in charge of Rev. Henry L. Rice, pastor of the Reformed Church in Chambersburg.

Discouragements for the Business Manager

The first years of the "Weekly Messenger" were full of discouragements. The business trials of the office were many and vexatious. The profits were small, scarcely meeting expenses. Through them all Dr. Schneck exhibited an unflinching devotion to the work entrusted to him. His indulgence, patience and endurance were remarkable. Henry Ruby, following Mr. Pritts, was the printer of the "Messenger," and with Dr. Schneck shared many of its financial responsibilities. In 1839 he disposed of his printing office, having been appointed Register and Recorder of Franklin County. To this office he was afterwards elected, and in later years he was elected associate judge of our courts.

Only those who have had the experience know the many annoyances which had to be endured and surmounted in a publication office having a widely-spread constituency forty and sixty odd years ago. In illustration of these, an item in the report of the treasurer of the Board of Missions to the Synod of 1835, relating to the "Mes-

senger," is a case in point, in which "uncurrent bills" is alluded to. "Uncurrent bills" not only turned up in almost every mail to Dr. Schneck, but were a grief in the mails to worry the business office under Dr. Fisher, until the introduction of National Bank currency in the early 60's. It mattered not that the "Messenger" had this standing paragraph in its terms:

"Agents and others, who send us money, will please forward us notes of the United States, Philadelphia, Baltimore, or any good bank in Pennsylvania or Maryland.



A More Recent "Messenger" Cover
(The Orphans' Home Number)

Notes of Banks in North or South Carolina, Ohio, Indiana, as also of country banks in New York, however current they may be at home, are of very little use to us."

Agents and others there were who were careful to abide by these rules. As an example, one of these in remitting, said he had not as much difficulty in collecting the money as he had "in getting small notes exchanged for such money as would be of use to you."

Commenting upon this, Dr. Schneck said, editorially: "This last statement we should like to see a little better attended to by some. We have our eye, at this moment, fixed upon several who have for a year or more sent us the names of subscribers, but that is all. They will make us pay the postage of 18¼ or 25 cents for a subscriber, of whom this intelligence is perhaps the last we hear from him."

Postage Must be Prepaid

During the early career of the "Weekly Messenger" it was also important to be strict in the requirement with reference to the prepayment of postage. This was a standing paragraph under the head of "Terms of the 'Messenger,'" which were \$2.00 in advance, or \$2.50 if not paid within the year: "Letters, in order to meet with attention, must be Postpaid, unless they contain money or the names of subscribers. Otherwise they are not received from the postoffice."

That the matter of postage was an important item away back in 1837 will be seen from this editorial reference to a correspondent: "Although we are very willing to pay the postage on letters containing \$5.00, our correspondent usually pays his postage, although containing

\$20.00. This we do not want him or any one else to do. But it forms a striking contrast with those who will send us \$2.00 and tax us with 20, 25 or 37 cents postage."

Every minister of the Church was authorized to receive and forward subscriptions. The list of agents was a formidable one. The names of 54 were given for Pennsylvania alone. One agent who carried copies of the papers with him in his canvass, in reporting results, said: "I rejoice to say that the eloquence of the 'Messenger's' pages pleads more powerfully than anything I could say in its favor."

In 1837 the "Messenger", like others of its contemporaries, felt the depressing effects of the panic of that year. During the holiday season, however, and with the opening of the year 1838 the editor was cheered with flattering accessions to the list of subscribers. One pastor, Rev. David Winter, of Ohio, forwarded as a New Year's gift the names of "forty new subscribers and the money in advance for every one!" Two weeks later the same good brother sent in fifteen more, which made a total of fifty-five new subscribers from him and \$110 in advance. Another, who sent in an installment of new subscribers, had these generous words: "The 'Messenger' is what I think it ought to be—an interesting, and I may add, a useful paper, containing a selection of good matter, calculated to prove a blessing in every family in which it is received and read with attention."

The various departments were "The Church Members", "The Parents", "The Childrens'", "Scientific, Temperance and Miscellaneous. Contributions appeared on every page, but selections from religious papers and Church literature were prevail-

ing features. An interesting feature was the acknowledgments, letters and monies received. There was almost a total absence of paid advertisements.

Protracted and temperance meetings were occasional themes of discussion between correspondents, upon which occasional editorial comment was made. The editor was not much in sympathy with the revivals, so-called, of the day, but he was a vigorous champion of the temperance cause. Locally he took a prominent part in meetings intended to promote the reform.

Referring to reports of revivals in the Reformed Churches at Lebanon and Germantown, where these meetings were "blessed of God to many souls," the editor said: "We see no reason why sober statements of true revivals of religion should be withheld because of the frequent exaggerated ones which have sometimes appeared in print. The abuse of a good thing does not destroy its proper use—and because spurious revivals have existed, this should not therefore make us less anxious to promote vital godliness and evangelical religion."

The German Church papers, "Der Christliche Herold," established in Gettysburg, by Dr. Schneck and "Die Evangelische Zeitschrift," by Rev. John C. Gulden, Chester County, private enterprises, were consolidated in 1837, under the title of "Christliche Zeitschrift," and taken by the Board of Missions, Rev. Samuel Guldin, pastor at Gettysburg, becoming the editor. In 1840 the "Christliche Zeitschrift" was transferred from Gettysburg to the printing establishment in Chambersburg, and edited by Dr. Schneck.

In 1840 the title of the "Weekly Messenger" was changed to the "German Reformed Messenger," and the "Christ-

liche Zeitschrift" to "Reformirte Kirchenzeitung."

The "Mercersburg Review," established in Mercersburg in 1849, was transferred to the printing establishment in Chambersburg in 1853. "The Guardian," a monthly, established by Dr. Harbaugh in 1850, was transferred to the establishment in 1863. Until this time "The Guardian" was printed in Lewisburg and Lancaster, following the pastorates of the founder and editor, Dr. Harbaugh.

Former Editors of the "Messenger"

As the editor of the "Weekly Messenger" and various German Church papers, Dr. Schneck had a busy career, which ran through many years. Yet he found time to aid in local religious, educational and other movements when his services were sought, just as he responded when entrusted with important home or foreign commissions for the Church at large. His name was prominently mentioned in connection with the first superintendency of the public schools of the county, and he was chairman of the committee which recommended the textbooks for their use.

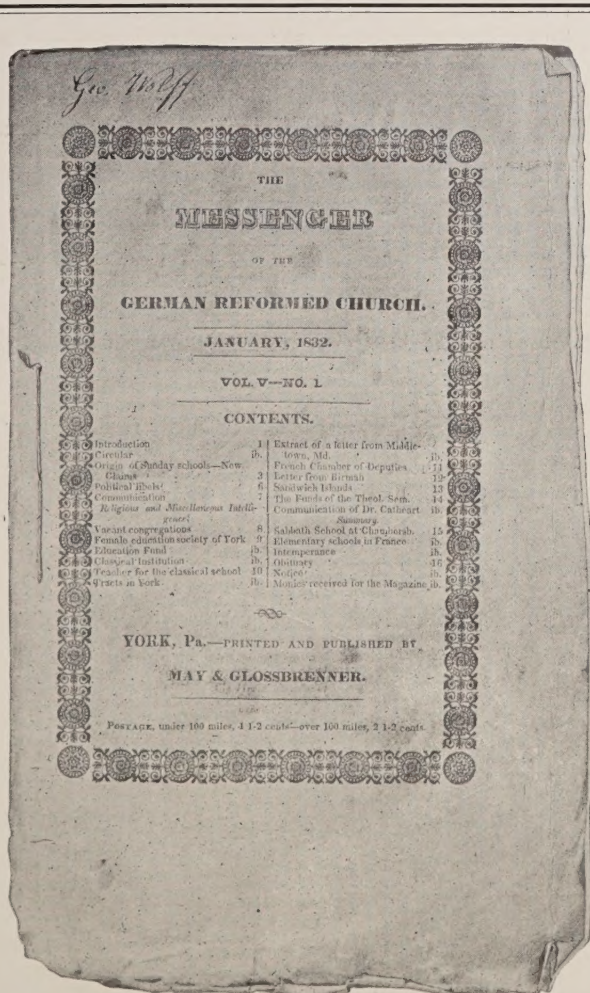
Rev. Benjamin Bausman was elected associate editor of the "Messenger" by the Synod which met in Frederick, Md., in the fall of 1858. The same Synod elected Rev. Dr. Schneck, editor of "The Kirchenzeitung," a position he was filling at the time and at stated periods before.

Dr. Fisher was greatly pleased at the choice of Dr. Bausman as his associate. Dr. Bausman was at the time pastor of the charge at Lewisburg, Pa., and it was with reluctance that he accepted the post. He moved to Chambersburg, and entered upon the duties of his position March 9th, 1859, continuing as associate editor and one year as editor-in-chief, until November 1st, 1861, when he accepted a call to the local Reformed pastorate as the successor of Rev. Samuel Philips. He continued, however, as an occasional writer for the "Messenger" until his call and removal to Reading, Pa., in the fall of 1863, and frequently thereafter.

It was during Dr. Bausman's editorial connection with the "Messenger" that his talents as a writer fully developed. His productions possessed the peculiar charm which has characterized all of his literary efforts. The "Messenger" ranked, as it does today, with the leading religious newspapers. When touching upon the civil strife of '61 to '65, his articles and sermons, while breathing the spirit of Christian charity, were loyal and patriotic in sentiment for the success of the Union arms. As pastor he was a daily visitor to hospitals, ministering to the sick and dying. Afterwards, when editor of "The Guardian," he was the author of a series of historical and reminiscent articles on the Civil War. Although of a local character they attracted wide attention and favorable comment on account of their interest and accuracy.

The career of the "Messenger" in Chambersburg was not void of trials and discouragements. Over all these it had its triumphs. Its bound volumes are open books which tell of the progress of missions, our educational institutions, and the publication interests of the Church. Here the foundation was laid for the achievements and greater triumphs for the Church, missions, and our institutions, the "Messenger" helped to make possible during the past forty years.

Your anniversary number should awaken the interest of the Church to the claims of the "Messenger" upon its liberality. To be successful in this it should have the help of every minister and Church member in obtaining subscribers. The "Messenger" never was better than it is today, and with concerted effort and effective work it should be placed in every family of the Church.



*The MESSENGER of the German Reformed Church
Vol. V., No. 1*

A SPECIAL *Centennial Anniversary Campaign* for **The Reformed Church Messenger**

For One Hundred Years the columns of the MESSENGER have been wholeheartedly and enthusiastically placed at the service of our Boards, Societies, Institutions and Churches.

The MESSENGER has asked little for itself, but has loyally advocated every cause in which the Church has been interested.

The time has now arrived when the MESSENGER will put on a Campaign for an Endowment Fund of \$100,000 and an increased Subscription List which will challenge the loyalty of the Church and to which every present subscriber will lend a helping hand.

Church Papers of all denominations today, like colleges and libraries, are dependent upon financial assistance, for business income does not balance the expense of issuing a worthy publication.

The General Synod has designated Sunday, December 4, as the official opening of this campaign and has committed to each congregation the task of perpetuating to the Church this indispensable organ of her life by a canvass of every home in an earnest effort to secure new subscriptions. It is a task worthy of the Lord's elect. Let us then go to it with consecrated zeal.

Pastors Should Help by Putting on Campaigns in their Churches

We are glad that so many pastors and subscribers in so many places are already ready to help in this special campaign. We depend especially on our pastors, the stalwart leaders of our Church. A word from you and this urgent matter will not be neglected.

Present Subscribers may help by urging their Pastors to Put on such Campaigns

Present Subscribers may also help by persuading their friends to take the MESSENGER

DEEPLY INTERESTED FRIENDS MAY ALSO HELP

by subscribing for the "Messenger" as a gift to those in whom they are interested. (We have special gift cards for such subscriptions.)

The multiplied concrete evidences of the friendship of our subscribers is always an inspiration. Sons and daughters remember father and mother, parents remember children in their own homes, friends send the "Messenger" to friends; Bible classes remember faithful teachers, Churches have the grace to send to shut-ins, far-sighted laymen send to an entire Bible class or other Church lists.

A growing company of subscribers send to us annually contributions in amounts of \$2.50 and larger for our Fellowship Fund, which supplies the "Messenger" to deserving homes of those unable to subscribe.

EVERYONE CAN HELP

WE HAVE MAILED TO EVERY PASTOR a list of his present subscribers, also campaign literature. If you have not received this communication, tell us, and a duplicate will be forwarded.

DO NOT DELAY

THIS IS A TASK WORTHY OF THE LORD'S ELECT. LET US THEN GO TO IT WITH CONSECRATED ZEAL

10,000 New Subscribers for the Hundredth Year

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